

AN  
EPITHRENE:  
OR  
VOICE OF  
WEEPING:

*Bewailing*  
The want of VVeeping.

*A Meditation.*

*Mat. 5. 4.*

Blessed are they that mourne:  
for they shall bee comforted.

*Augustin.*

*Fleuit Christus, fleat & Homo.*

*Chrysost.*

Πολὺ τὸ πῦρ τῆς αἰμαρτίας,  
ὀλίγω σακρυῶ σβέννυται.

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THE  
VOICE OF  
THE  
WIND

43

4 6  
466





TO  
THE RIGHT  
WORSHIPFULL,  
My honoured Kinselman,  
JAMES CHAMBERS,  
Doctor in Physicke, Physitian  
for his *Majesties* Person in Or-  
dinary, and for the *Prince*  
his Highnesse.

SIR,

**A**s the Lord in Ju-  
stice will adiudge  
those to bee wicked  
and slothfull ser-  
uants, that improve not his Ta-  
lents: So in Mercie bee graci-

Mat. 25. 26

A 3      ously

THE EPISTLE

Exo. 25. 3 4

Suid in Voc  
βῆς ἑβδόμεας

ously accepteth our Free-will offerings, aswell of Goates Haire and Rammes Skiunes, as of Gold and Siluer, offered for building his Spiritual Tabernacle; Who is well pleased, not so much with the Extention, as Intention of the Offering: And among the Gentiles, "Οἱ πίνοντες βῆν ἐμψυχον μὴ ἔχοντες θύσαι ἐπὶ τὸν ἑξ' αὐτοῦ, It was thought sufficient, if poore men that were not able to sacrifice a living Bull, did but offer a Bull of Meale. Vpon consideration of these, I presume that your worthy & Christian disposition, wil not disdain to accept and protect the inarticulate Voice of this



# DEDICATORIE.

this Abortive Infant, whose  
weake and warbling Notes  
cannot be more disliked by most  
censorious Criticisme, or scorn-  
full Ignorance, than by his  
owne Author. Which if distra-  
ction of my thoughts in other  
businesse, and passages of my  
Function, had suffered me ful-  
ly to peruse, they might happily  
haue given a more distinct and  
lowder Echo. But the neuer-  
enough deplored Iniquities of  
the Times and place where I  
liue, enforced them to Aborti-  
on; and made me cry out with  
the Prophet, My bowels, my  
bowels, I am payned at my  
very heart, my heart ma-

Jer. 4. 19.

THE EPISTLE

Ier. 20. 9.

Psal. 69. 10.

Aug. Com-  
fess. 10. 12.

keth a noyse within mee, I cannot hold my peace : For the Word of the Lord was in my heart, as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay. *But because when I wept and chastened my soule with Fasting, that was turned to my reproach ; Rideat me ista dicentem, qui ista non sentit, & ego dolbo ridentem me; Let him that feeleth not these things, scorne me that say these things, and I will weepe for him that scorneth mee.*

2 Sam. 10. 4

*How ever the tongue of most men be like Hanuns Rasors,*  
*still*

# DEDICATORIE.

still cutting off, and disfiguring  
the most holy intents. My hope  
is, that as Aphraates having  
spent the greatest part of his  
life in solitary Places, could ex-  
cuse his unaccustomed walking  
once in the streets of Antio-  
chia (for which he was admi-  
red) by the example of a Maid  
that all her dayes had kept her  
selfe within her Fathers house,  
untill the violence of a sud-  
daine Fire constrained her to  
bewray some Immodestie, to  
goe abroad, and give notice of  
the imminent danger: So now,  
my first stepping foorth upon  
the Stage of the World from my  
retired Privacie, where *Mñ aλ-*

*Theod li. 4.  
26.*



# THE EPISTLE

*Plutarch.  
Hier de Vi-  
tando susp.  
Contub.*

*Aquin 2.2  
107.1.2.*

λαὸν ἰατρῶν αὐτὸς ἑλκεσι βρῦων, my day-  
ly Taske is, *Piæterita mea*  
*plangere vitia, & vitare præ-*  
*sentia*) to warn wanton World-  
lings, delighting onely in the  
Sardonian laughter, to a-  
bandon their exorbitant enor-  
mities by holy weeping, may bee  
taken in good part; seeing, as  
sayeth the Schooleman, *Vo-*  
*luntas est mensura actio-*  
*num.* And my endeauour pro-  
ceedeth from a will to doe good.  
Wherein if I seeme to haue  
stirred a course opposite to the  
liking of the Multitude, or  
that my Matter be Cynicall,  
and Methode Triuiall, al-  
most approuing the Practicall  
Philo-

DEDICATORIE.

Phylosophy (which I dis-  
claime) of Heraclitus in his  
sullen humor; or that others,  
In antro Trophonii vatici-  
nantes, should become irrisible:  
I haue resolued, and doe e-  
steeme it a part of my Felicitie  
vpon Earth, to be accounted a  
Stoicke of all the world, so I  
be a Peripateticke to Christ:  
For sensibly spake he, and fit-  
tingly (mee thinkes) to our  
Times, who Weeping said, that  
though we commit no other sin,  
Certe verum tacuisse pecca-  
tum est, To conceale the Truth  
is Sinne.

A sufficient Apologie for  
my bold adventure of publish-  
ing

*Erasm. in  
Adag.*

*Hier. in A-  
pol. contr.  
Ruffin.*

## THE EPISTLE

*Bellarmin de  
Gemit. Co-  
lum. Bessæus  
Heraclic.  
Christ.*

ing this Essay of my poore en-  
deavours, may be the Raritie  
or rather Nullitie of Ortho-  
doxe Tractats in this Argu-  
ment. Two onely Popish Dis-  
courses, the one of Bellar-  
mine, the other of Bessæus,  
I meete with; In which, be-  
cause (without disparagement  
to their Learning) their La-  
bours are fraught full of fri-  
gid, frothy, superfluous, and  
superstitious Speculations; I  
haue published this Embryo,  
though *ὡς Εὐεργὸν καὶ εὐτυχὲς*, hee  
may cost mee the publication of  
my Ignorance. As then no mo-  
tive of this wretched World,  
but zeale to promote Gods  
glory,



DEDICATORIE.

glory, and Christs Gospell,  
moved mee to expose these, to  
the view of this censorious  
World: So in humble acknow-  
ledgement of your many kind-  
nesses towards mee, They doe  
make mention of your Name  
in the Frontispice. Where be  
pleased (I beseech you) to accept  
my briefe and ingenuous Con-  
fession, that the Quotations,  
Quid cuius esset simpliciter  
confitentes, had these causes:

1. To remove Imputations of  
Singularitie, and Phantasti-  
call delight in going alone:
2. To aduantage (I hope) the  
Truth; as Testimonies of very  
Heathens are inserted by A-  
postles

## THE EPISTLE

*Hieron. in  
Epitaph.  
Nep.*

postles: 3. Hierome esteemed it a maine argument of Ingenuity in his Nepotian and worthy of imitation: 4. To avoide that forging Tricke of Iesuiticall Legerdemaine: 5. I know not better how to confirme what I alledge, then by acknowledging whence I had it. Therefore knowing mine owne defects (Let others Narcissus-like content themselves with their own Conceptions) I doe so reverence and admire the rich Compositions of Ancient times, as that I cannot but accord to them, that (in worthy examples) hold Imitation better then Invention.

On.

# DEDICATORIE.

on. Vouchsafe then (deare  
 Sir) Acceptance of Patro-  
 nage to this weake Watch-  
 word, which feareth the sen-  
 tence of Weakenesse, οὐ γὰρ  
 διοτι τὸν αὐτὸν ἀρξάμενος καὶ τελειῶσαι)  
 though lesse then of Ingrati-  
 tude: And therefore desireth  
 not so much to expose my Ob-  
 servations to the World, as  
 my Observance to you, for  
 the fatherly care you ever had  
 in cherishing my Labours, and  
 encouraging my Studies. For  
 which, I pray G O D, to pro-  
 long your Time with much  
 comfort here, and crowne it  
 with Eternity.

Addimus

Galen. de  
 Nat facul.  
 l. 2. c. 9.



## THE EPISTLE

*Addimus hic precibus Lachrymas quoq; verba precum  
Perlegis, & lachrymas finge videre meas.*

*Your most bounden Kinsman*

*and devoted in the Lord,*

**JOHN LESLY.**

In  
Epi

**B**reeping Life, exac-  
ting Teares at his first  
entrance into the world, and sui-  
ting his whole life to that dole-  
full



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Place this Analysis before Folio 1.



THE EPISTLE

Given to  
the  
people

Practical  
Vocal

In the  
Epistle

Practical  
Vocal



AN  
EPITHRENE,  
OR  
Voice of Weeping.

JOHN. II. 35.

*Jesus wept.*

**I**F Nature only did promise vnto a man a Weeping Life, exacting Teares at his first entrance into the world, and suiting his whole life to that dole-

B

full

full Beginning ; *Weeping* ( mee thinks ) should never displease Reasonable Soules. Or if *Weeping* were onely the *Smart and Salve* of sinne, curing those sinnes which it chastiseth with true Sorrow, and preventing the necessitie of any other Care, with hatred of sinne ; *Weeping* ( mee thinkes ) should never disquiet Religious Soules. But seeing *Weeping* is the strongest voice to call vpon God ; and our Tears, and sighs, and Groanes, though they cannot end our Misery, may beginne our Glory ; *Weeping* ( mee thinkes ) should never discourage the truely Regenerate. For every true Christian should take *Christ* for his Patterne, and follow him affectionately ; when not onely his Word, but his Action is our Warrant. And the rather, be-  
cause



cause, as Cyprian describeth  
 Christs followers, *Sequitur  
 Christum qui, quod Christus & fe-  
 cit & docuit, imitatur*, He follow-  
 eth Christ, that imitateth, what  
 Christ both did, and taught. In  
 whose example, as we may find  
 a perfecture for all our Imper-  
 fections, and a straight Rule to  
 direct all our Aberrations: So  
 Hee who is, *Ὁδὸς καὶ ὁδηγός*, the  
 true way and the true Guide,  
 hath not onely pointed out the  
 Path of *Weeping*, but troden e-  
 uery step of it before vs: Hee  
 gave vs Instructions to Weepe  
 by many others, but none were  
 ever sufficient to bee an Exam-  
 ple of *Weeping*, save onely him-  
 selfe. Neither needed hee so of-  
 ten to Weepe vpon Earth, but  
 for our Example; which if it  
 were good for him to give, it  
 cannot be evill for vs to follow.

*De livore  
 & zelo.*

## Therefore Iesus Wept.

## §. 2

This Chapter containeth two maine things. 1. A Miracle wrought by Christ in raising *Lazarus*, who had lyen dead foure dayes in his grave. 2. The Iewes malicious Treachery against Christ, from the 47. verse vnto the end. In the Miracle three things are obseruable 1. The Antecedents. 2. The Concomitants. 3. The Consequents. The Antecedents are Two, 1. Occasions, 2. Preparations; from the beginning of the chapter vnto the 43. verse: the Concomitants are Two, 1. Christs Authority, verse 43. 2. The dead mans Obedience, verse 44. The Consequents are Two, 1. Faith in many that beleeued, verse 45. 2. Fraud in some that

that went to the Pharisees, verse 46. But to returne to the Antecedents of the Miracle: The Antecedent Occasions are chiefly Two, 1. Christs Inuitation, from the first verse vnto the 11. 2. Disciples Infidelitie, from the 11. verse vnto the 17. The Antecedent Preparations are twofold; 1. Circumstantiall, describing first the Time, when, verse 17. 2. the Place, where, verse 18. 3. the Persons before whom the Miracle was wrought, verse 19. 2. Substantiall, containing Christs Conferences with three sorts of Persons. 1. with Inuitators, *Martha* and *Mary*, from verse 20. vnto the 33. 2. with Spectators, from verse 33. vnto the 42. 3. with the Animator, his eternall Father, verse 41. 42. In our Saviours Conference with the Spectators



(whereof this Text is a part) we may note, that as it is emphaticall, 1. by Interrogations, verses 34. 37. and 40. 2. by Injunction, verse 39. So is it Patheticall, and that two wayes, expressing his Griefe, 1. Intellectually, by Groaning, vers. 33. 2. Sensibly, by *Weeping*, in this verse: *Iesus Wept.*

## §. 3

By which words, delivered, Παύσα μὲν, ἀλλὰ μάλ' αὖτε λυγρῶς, briefly, but sententiouly, we may perceive the sacred fire of our Saviours sweet affection, so kindled within his bowels, that smothered it cannot be, it must breake forth, vntill it be quenched with bitter *Weeping*. Yet here, before I proceed to recommend the matter to the entertainment of Christian Affections, I could stay the eye  
of

of the *Reader*, and try the beginning of my strength, in shewing the variable Opinions of Authors, concerning the Birth, Education, Conuersation, and other Passages in the State, and Condition of Life, which *Lazarus*, and his *Sisters* are supposed to have enioyed and attained vpon earth; And the rather, because these Persons seeme to bee the proper Obiect, and Occasion (which Rules of Art enioyne vs not to omit) of this *Text and Weeping*. But I meane not to lead my Meditations aside; for beside the Name of *Lazarus*, and Place of his abode, we find nothing revealed in Scriptures. Perhaps the Holy Ghost knowing, that *Curiosum est genus humanum ad cognoscendam vitam alienam, desidiosum ad corrigendam suam*, Man is curious to dive in-

*Aug. Conf.*  
10.3.

Aa. 10. 34.

to the life of others, but flow to amend his owne; thought it not much materiall, or pertinent for vs to know, whether they were Rich, or Poore, Old, or Young Noble, or Ignoble; seing the Lord conferreth his Spirituall Blessings promiscuously vpon all, that wee might learne that God is no Respector of Persons; But in every Age, State, Nation, and Condition, they that feare him, and worke righteousness are accepted with him: In which vnequall (yet iust) dispensation of his benefits, I trust there are none so blinded with Ignorance, as to imagine that the Lord is partiall; Seing he respecteth none for any outward Circumstance or Quality adherent to their Person, neither is he in any mans debt, nor will hee have vs to value, or esteeme



steeme his Graces by the dignity of any Person, but by his owne Bountie.

§. 4

Yet *Petrus de natalibus*, following (I know not what) *Tradition*, doth confidently affirme, that they were famous among the Iewes for their Riches, and Nobility. *Antoninus*, writeth that *Mary* and *Martha* were Ladies, the one in *Magdalis*, the other in *Bethany*; And that *Lazarus* was Land-Lord, and Owner of many fayre houses in *Hierusalem*. But these Traditions or rather Fancies, their owne *Baronius* hath refuted. *Epiphanius* sayeth, that he found likewise by *Tradition*, that *Lazarus* was Thirtie yeare old when he was raised from the dead, and thereafter lived Thirtie yeares more. Others

*Lib. 1. c. 72.*

*Anton. parte 1. Hist. Sma.*

*Bar. Annot. Tō. 1. p. 119. Joseph. cont. Manich. Hares. 66. p. 231. Pe- larg. in Text.*

thers write, that *Lazarus* was made Bishop of *Massilia*, in the Fiftith yeare of Christ, when he with his two Sisters, their maide *Marcella*, *Maximinus*, one of the Seaventy two Disciples, *Chelidonius* a blind man, and other Conuerts persecuted by the Iewes, were taken and put into an old Ship, without food, or Ship-furniture, that they might perish by Famine or Shipwrack; But all arriving safe at *Massilia*, hee conuerted those Barbarians vnto the Faith of Christ; And at length after many tortures was beheaded and made a Martyre. Of *Mary* likewise, some Ancients doubt, whether shee were the same mentioned *Luk.* 7. 38. Or some other: *Basilins Selenciensis* sayth, shee was not that woman mentioned, *Math.* 26. 7. nor that *Mary* mentioned,

*Selenc. O.*  
*rat. 98.*

ned *Luk. 10. 39.* his reason is, they were, *πίπτοι*, notorious Sinners, but this *Mary* was ever a grave and sober woman. *Origen*, *Chrysostome*, and *Nicephorus* say, there were three *Maryes*: *Hierome*, *Clemens Romanus*, and others say, there were onely two *Maryes*: but *Augustine*, *Ambrose*, and *Beda* acknowledge but one *Mary* onely. Yet (due reverence reserved vnto their Fatherhood) wee may safely thinke, that the Euangelist in the second verse of this Chapter, doth distinguish *Mary the Sister of Lazarus*, from *Mary the mother of Christ*, *Mary Magdalene*, and *Mary the wife of Cleophas*: Although wee may not be scrupulous, curious, nor peremptory in such matters, as make not much for integrity, either of Faith or Manners; lest such subtilties

*Origen in*  
*Mat. Tract.*  
*35.*  
*Chrys. in*  
*Ioan Hom.*  
*61.*  
*Niceph lib.*  
*1. cap. 13.*  
*Hierom. in*  
*Mat. 26.*  
*Cle. Ro. l. 3.*  
*Const. Apost.*  
*Aug. de.*  
*Cor. Eva.*  
*l. 2. c. 78. 79.*  
*Ambr. 19.*  
*Beda in Luc.*  
*7.*



tilties doe not onely quickly vanish in the iudicious thoughts of others, but at length doe bring their owne Authors to an Apoplexie,

§. 5

*Hierom.  
contra Mel-  
sid.*

But because, *Nugas terimus dum fonte veritatis omisso opinionum rivulos consecramur*, we doe but prate, whilst leaving the pure fountaine of Truth, we follow the muddy Streames of Opinion: That we then may leaue such *Seraphicall spirits* (as they would secme vnto themselves) to bee censured by *Augustine*, for that from which they would faine free themselves, even defect of Learning, *Omnis enim Anima indocta curiosa est*; For it is the want of Learning that maketh men curious: \* let vs rather learne how to discharge the

*De Agone  
Christ.ca.4.*

the bond of this needfull dutie,  
then to dive into the Subtilties  
of curious wits ; And fre-  
quently, and feruently aske of  
the Lord our heavenly Father,  
the like blessing which *Achsah*  
did aske of *Caleb* her earthly Fa-  
ther, even *Springs of waters*,  
and *Teares of Weeping*, that wee  
may weepe, as *Iesus Wept*.

*Iosh. 15. 19.*

§.6

*Weeping* then is the summe  
and Subiect of this Text, expre-  
sed by the *Holy Ghost* without  
addition of any other words, or  
so much as of a Coniunctiue  
Particle ; which action of our  
Lord, related here so punctually  
by the blessed Evangelist, *Mus-*  
*culus*, esteemeth worthy of all  
observation : As if our Saviour  
would thereby argue, that as  
*Weeping* sheweth the desperate  
case

*Muscul. in  
Textum.*

case of those, whom we lament, whether of our selues or others; so it is the last meanes, by which we can helpe Soules desperately wicked. For if *Physicians*, Πικρὰν πικροῖς χλύουσι φαρμάκοις χόλω, administer desperate Remedies to desperate diseases, and that suddenly, Christian Patience (I hope) will admit the Remedy of *Weeping*, to cure (if it be possible) the desperate desolations of Soules, and that resolutely and briefly. Yet lest brevity should breed obscurity, the declaration of this Subiect (if the Lord permit) shall bee *first Exegeticall*, 2. *Polemicall* 3. *Paraneticall*: And therefore, *Cum melius seruentur distincta*, I confine my Meditations to prosecute. 1. the Explication of the Nature. 2. the Illustration of the necessitie. 3. the Application

*Sener. Epist.*  
84.



tion of some vses of Weeping.

# I. Part Exegeticall:

Explicating the Nature of Weeping.

§. 7



Δάκρυον ὁ Ἰησὺς, *Iesus*  
 wept, Δάκρῳ (to Weepe)  
 Etymologists derive  
 from Δάκρομαι, To be  
 wounded or bitten,  
 ὅτι δάκνομεν τὴν ψυχὴν ποιεῖται, saith  
 the Greeke Scholiast, because  
 weeping proceedeth from a  
 wounded spirit. Weeping being  
 the Shedding of Teares, that  
 water of the highest price, that  
 shower which cometh from the  
 heart pierced for the most parte  
 with Griefe, and that Sweate,  
 yea

*Basil Hom  
4. de Grat.  
Actione.*

*Cyprian de di-  
scipl. & ba-  
bis. Virg.*

yea Blood of the Soule laboring  
in sorrow is then properly and  
commonly caused, when the  
Concavities of the Braine, filled  
with the smoakie perfume of  
Sorrow, doe vent their Moisture  
or liquid humor, through the  
eyes, as their proper channels,  
and distill it into Teares. But lea-  
ving the exact definition of wee-  
ping to Physicians, Artists, Anato-  
mists, (lest I should seeme ra-  
ther to confine it, then define it)  
As Cyprian, described discipline,  
so wee weeping; *Custos spei, reti-  
naculum Fidei, dux Itineris saluta-  
ris, fomes bonæ indolis, magistra  
virtutis, facit in Christo manere  
semper, ac iugiter Deo viuere, & ad  
promissa cælestia, & divina præmia  
peruenire*: Weeping is the watch  
of Hope, Anchor of Faith, Guid  
to Salvation, Mistris of vertue,  
the nourishment of good Na-  
ture,

ture, which maketh vs to abide  
in Christ, to live vnto God, and  
ministreth an entrance into the  
everlasting kingedome of our  
Lord, and Saviour Iesus Christ.  
And therefore, *Et sectari salubre*  
*est, & auersari lethale*, To  
practise it, is profitable, and to  
despise it is damnable.

## §. 8

Yet for more Elucidation, and  
Explication of the Text; *Wee-*  
*ping* is to bee considered. 1. *In*  
*the Patterne of Christ*: 2. *In the*  
*Practise of Christians*. In the Pat-  
terne of Christ, *Weeping* was an  
action of Christ, in whom as all  
Graces were transcendent, to  
the exercise of them was super-  
eminent; Seeing then, *Bonum*  
*quod amat, Dominus commendat*,  
The Grace which our Lord lo-  
veth, hee commendeth by his  
C practise

*Cypr. de be-*  
*no patien.*



practise, wee cannot erre if wee follow Christ as our Patterne in this Action of *Weeping*. That all *Christs Actions* are to be imitated, no man doth affirme, for such as were personall, or of divine Operation, as his miraculous works; or of divine Prerogative, as his *seding* for the Affe and Colt without leave of the Owner, or Mediatoriall, as the workes of his Propheticall, Regall, and Sacerdotall offices; none may attempt to imitate. Neither alwayes his Actions Circumstantiall, as his Gestures, Vestures, and other Circumstances, which incidentally and indifferently Christ used vpon certaine Occasions onely, and cannot bee pressed vpon our Consciences, as necessary to be imitated without Superstition, because not contained within  
compasse

compasse of diuine Prescript, or Institution: But onely his Actions morall, as the workes of Obedience, Meekenesse, Humilitie, Patience, and Weeping, wherein (as Saint Peter sayth) He left vs an example, that wee should follow his steps; and to those morall Actions onely, *Dominus in uerbis doctor, consummator in factis; docens quid fieret, & faciens quodcumq; docuisset*; our Lord, who is our Teacher by his words, and Accomplisher by his deedes; teaching what should bee done, and doing whatsoeuer hee taught, hath tyed vs to imitate him by his owne commandement *Math. 11. 29. Me discite a me*. Learne of mee. In the Practice of Christians, Weeping must bee considered, seeing the Lord in the infinitnesse of his loue hath conti-

1 Pet. 2. 21.

Cypr. de  
Lapsis.

nually raised vnto vs many  
 Guids, to direct vs not onely in  
 words, filling our eares with  
 Holy Persuasions; but also by  
 example, representing Grace  
 most lively to our eyes, and  
 most frequently in this symp-  
 tome of all Grace, *Weeping*. In  
 which, as Christ himselfe was  
 a glorious Sunne, so were his  
 Saints in all ages, as so many  
 Starres, to light and to lead vs  
 (as well by example as by ex-  
 hortation) through the darke  
 and dangerous passages of his  
 life. That seeing it is the greatest  
 Glory whereto wee can aspire,  
 to draw as neere vnto Christ in  
 likenes of life, as he did vnto vs  
 in likenesse of nature, We might  
 learne to weepe, seing *Iesus wept*.

and Weeping in the Lord  
 red, seeing the Lord  
 of



Of the patterne of Weeping  
in Christ.

§. 9

**F**irst; As for the Patterne of Weeping in Christ, seeing heere, *Ad illius exemplū mittimur, quem omnes fatemur imitandum*, wee are sent to imitate him, whom we all acknowledge most worthy of imitation: That hee wept, it needeth no prooffe, where the Scripture is so plaine and plentifull; The onely difficulty, isto assigne, 1. *The Cause*, 2. *The Reason* why hee wept. And heere to assigne the Cause of *Christs Weeping*, we had need, for distinctnesse of Explication, to distinguish the Efficient from the Finall: And the rather, because Philosophie teacheth, That the one may be the Cause

*Hieron. ad  
Celan.  
Matt.*

of the other mutually. To shun therefore Confusion of speech, as the generall Cause of every generall effect, should bee shewed; so the Particular Cause of this Particular Effect must bee assigned.

§. 10

The efficient Cause of Christs Weeping, "Ὁδὴν ἡ ἀγρυπία μελαβόλησεν," frō whence immediatly proceedeth this change, was his inward Griefe; therefore Bonaventura concludeth, *Fletus est signum interioris maroris*, Weeping is a signe of inward Griefe: For as smoke a signe of fire, is immediatly produced by fire, so is Weeping by Griefe: But for what our Saviour grieved, and wept, I find it not determinately defined by Interpreters. Bullinger, mentioneth three opinions, That hee

*Arist. Phil*  
2. Ca. 3.

*In l. 3. Sent*  
*Dist. 15.*  
*Art. 2. qu. 2*

*Bullinger in*  
*Text.*

hee wept, grieving. 1. At the Malice of Satan, by which death came into the world. 2. At the power of Sinne, by which infinit soules were destroyed. 3. At the invincible Incredulity of the Iewes: And annexeth his owne for the fourth, as most probable, and plausible, His great Love to *Lazarus*, and his Sisters; So that when hee saw them Weeping, and the Iewes also weeping, then Iesus wept.

§. II.

Griefe then being the Efficient Cause, which immediatly caused this weeping, it is requisite wee observe heere. 1. *The Manner*, 2. *The Matter* of his Griefe. The Manner was (which may seeme, a Monster in Nature, and a Miracle to naturall men) Voluntary; Seing as hee



*Vbi supra*  
*Art. 2. qu. 2*

assumed none of our Personall, but all our Naturall Infirmities, which proceeds not from Sinne, nor tend vnto Sinne; So he was affected with this naturall Infirmity of Weeping, not by Necessity of Generation, but by the free, and voluntary dispensation of his Mediator-ship. It may be collected by that which *Bonaventure* reacheth; That a man may bee grieved three wayes; 1. Besides the Dominion of reason, as with the first motions of Griefe, which suddenly doe surprise vs; 2. Against the Dominion of Reason, when Reason is not onely troubled, but disturbed, that is, subdued by Sensuality for a while. 3. According to the Dominion of Reason, when Reason commandeth vs to be grieved; and thus in this last sense, our Saviours

viours Griefe produced this Weeping willingly; when hee considered his Fathers Glory defaced, and mans Saluation endangered, hee grieved willingly, Although when hee considered the Griefe it selfe, it was against his Will, because painefull. Erroneous then is that Doctrin of *Stoicall Apathy*; That a wise man is not troubled with Griefe and other Passions; All which Christians must have (for Christ himselfe had them) lest they turne *Stoicks*: *Qui quemadmodum Vanitatem existimant Veritatem, sic Stuporem deputant Sanitatem,* sayth *Augustine* vpon the 21. verse of this Chapter; Who as they account Vanity to be Verity; so they esteeme Stupidity to bee Soundnesse: Not knowing that the Soule of man, as well as the Body of man, is then

*Aug. de Ci-  
uit. l. 14. c. 9*

*Aug. in 112.  
Tr. 4. 60.*

*Aug. Ibid.*

then most desperately, and dangerously diseased, when most insensible of Griefe, sayth the Father. For a man not to bee grieved when hee ought to bee grieved, *Est durities, non sapientia*, It is Hardnesse of Heart, and not Wisedome.

## §. 12

Thus seing our *Saviour* grieved, not absolutely against his Will, but onely in some respect: That wee may Secondly conceiue the Matter of his Griefe more plainly, here consider. 1. *The obiect*, 2. *The Subject* of his Griefe. The Obiect, or Motive which moved him to Grieve; *Aquinas* sayth, was the Euill which Inwardly hee apprehended. For as the Obiect of outward Paine, is some hurt apprehended by the sense of Touching

*Tertia parte 15. a. b.  
in C. 1. 2 36.  
l. c.*



ing, for the Object and Motive of Griefe, is some evill apprehended inwardly, either Really or Imaginarily. Thus the Soule of our Saviour might inwardly apprehend some things as hurtfull, either in Relation to himselfe, as his Death and Passion; or in Relation to others, as the Sinnes of his Disciples, Incredulity of the Jewes, or Misery of his friends. The Subject of his Griefe in this perplexitie, were all the Faculties of his Soule; Vnderstanding, Will, Superior and Inferior Faculties. For seeing his body was passible and mortall, and his Soule had all naturall powers, as well as supernaturall; when these Faculties of his blessed Soule looked (*Largely*) not only to God and Mans Salvation immediately, but also to the Meanes which  
lead

*Aquin. 3. 15  
a. 5. in C.*

Bern. Epist.  
25.

lead to Eternity, they could not but grieve; howsoever when (*Strictly*) they looked onely to God and Mans Saluation, they were affected with Griefe. Briefely Bernard telleth vs, He was, *Turbatus, non Perturbatus*, Moved, not Removed from his trust in God, and resolution to worke our good; which *Divines* doe thus exemplify. A *Physitian* prescribing a Leper to drinke some poyson for his Health, the Leper in his vnderstanding conceiveth that Health is a good thing, & so taking the vnderstanding (*Strictly*) there is no Griefe in it; In like manner hee willeth his Health, taking the Will (*Strictly*) neither is there Griefe in it: But when he willeth his Health by this Physick, and remembreth hee must drinke that Poyson, then hee is

is grieved & sorowfull. Hence it is evident that they do mightily extenuate the meritorious & unvaluable Sufferings of our Saviour, who affirme that he suffered not immediatly in his Soule, but onely by *Sympathy*, that is, that only the Paines that arose from his Body tormented his Soule. Whereas, the Soule of our Saviour being the immediat Object of the wrath of God, his Sufferings are called in the Originall, Deaths, *Es. 53. 9.* Because he suffered the First Death, and the Equivalent of the Second Death.

## §. 13.

The Finall Causes of Christs weeping are many, which the Learned obserue; in which although, *Hic sit: Commentariorum mos, & explanantium regula, ut opiniones in interpretatione varias*

*Hieron. in Apol. anti. Ruffin.*

per-



*Muscul. in  
Tent.*

*Brucens.  
in Tent.*

*persequantur, & quod vel sibi vel alijs videatur, edisserant*; It bee the custome of Commentators, and rule of Interpreters in their Expositions, to rehearse divers opinions, both of their owne and of others; I will relate only three. 1. To conuince the Infidelity of the Jewes; That the Infirmitie of such his Humanity might be declared to be whited in one, and the same worke, vn-to the maiestie of his Divinity: That whomsoever the maiestie of his Godhead, manifested in raising *Lazarus*, should astonish; this weeping passion might relieve; and contrarily, whom the Infirmitie of his Weeping did offend, his power in raising *Lazarus* might incite to believe in the Sonne of God: By his weeing therefore in this short Scripture hee did first demonstrate his Man-

Manhood, and thereafter by working the Miracle, his Godhead. 2. To confirme our Faith in the Truth of his Humanity; for the Fathers deduced vnanswerable Arguments of his Manhood from this Text against Hereticks; as *Gregory Nyssen* against *Ennominus* proved. That neither did Christs Humanity raise *Lazarus*, nor his Divinity weepe for him, when he was dead, but as Tears are proper to man, so to give Life, is proper to the Lord of Life: *Athanasius* shewed, That Christs Weeping for *Lazarus*, tooke away all suspicion of an imaginary and phantasticall body; because Teares are the humor of a true body: *Basil* also saith, As our Lord was an hungry, and weary, not that his Divinity was overcome with labour

*Apud Gelan  
in lib. contr.  
Euseb. &  
Nest.*

*De fide sua  
ad Theoph.  
lib. 9.*

*De grat.  
Adione.*

Isidor. lib. 2.  
Epist. 137.

bour, but his Humanity, admitted the nature of the passion that followed Nature; so hee wept admitting the course of Nature into his naturall body. 3. To excite in vs mutuall compassion, teaching vs by his owne example to weepe with them that weepe in a moderate manner; that neither, *Μη ἐν βαλχανω μεθελὶ τῆς λύπης*, saith *Pelusiota*, After the manner of mad-men wee should be swallowed vp with overmuch sorrow; nor forget Christian Compassion and Humanity toward the dead, and distressed, as *Abraham, Iacob, Ioseph, David*, and others have done: The Poet saith,

*Quæ nist mentis inops Naturam in funere Matrem  
Flere vetes?*

Nature doth in a sort bidde  
our Teares, though shee barre  
our



our immoderation: yea, God himselfe allowed his holy Priests to pollute themselves in Mourning for their neereſt dead friends, except the high Priests, which was forbidden him in a Figure: And it was not without ſpeciall reference to a Iudgement, that God telleth *Ezechiel*, Hee would take from him the deſire of his eyes with a ſtroke, yet neither ſhould hee mourne nor weepe, neither ſhould his Teares run downe. And there want not ſome *Divines*, which have thought *Adam* and *Eue* mourned an 100 yeares for *Abel*; And *Paul* reproveth not all Sorrow, but Heatheniſh, without hope or meaſure. Hee was not then affected with this paſſion of weeping, for his owne Neceſſitie, but for our Vilitie ſayth *Brentius*: For in all things

Ezec. 24. 16.

1 Theſſ. 4.  
13.Brent. in  
Text.

Heb. 2. 17.

Heb. 4. 15.

Aug. Tract.  
60. in Ioan.

it behoved him to be made like vnto his brethren, that hee might bee a mercifull, and faithfull high Priest for them, in things pertaining to God; therefore he was iouched with the feeling of our Infirmities, and in all things tempted like as wee are, yet without Sinne. Thus pitying the Impenitency and infidelity of the people, He that changeth our vile bodie, that it may bee like vnto his glorious body, changeth also the affections of our Infirmitie, *Compatiens nobis affectu animæ suæ*, having compassion on vs with the affections of his Soule, sayth *Augustine*: For although Sorrow did wrest from him many Teares in his passion, whereby hee declared his Griefe for the Paines which he suffered in himselfe, yet many more Teares did hee shed in Compassion towards vs.

## §. 14.

Wherefore if ever *Bellarmino* might have sued out a writ of dotage iustly in his latter dayes, surely hee seemeth to doate, in that notwithstanding these and many more Interpretatiōs of Fathers, and other learned, he saith that some Writers affirme, That Christ when hee wept did bewaile *Lazarus* his mortall Life subiect vnto the miseries of mortalitie, vnto which miserable Life he was to returne from *Limbo Patrum* after his Resurrection. That the Soule of *Lazarus* was in the State of Happinessse before our Saviour raised him, and that thereafter hee was to reenter into a miserable Life; we deny not: But because hee nameth not one of Ancient and Authentick Authority, to

*Bellar. de  
Gem. Colū-  
ha, lib. I.  
cap. 10.*



August. E-  
pist. 50.

Isidorus  
Pelusiota  
lib. 2.  
Epist. 173.

Pelusi lib. 2.  
Epist. 173.

acquite his ridiculous Animad-  
uersion ( concerning the being  
of *Lazarus* his Soule in *Limbo*  
*Patrum*) of an vntruth; See  
how fully that of *Augustine* is  
verified in him and his Associ-  
ates, *Qui divina testimonia non*  
*sequuntur: pondus humani testi-*  
*monij perdididerunt*, Who follow  
not divine Testimonies, have  
lost the weight of humane testi-  
monies. See likewise how *Isido-*  
*rus Pelusiota* refuteth his Error,  
and confirmeth our Position, his  
words are, *χριστός μόνος λέγων, τὸν*  
*οἶσιν τὸ λιμὸν & εἰσελεσθῆναι, πάλιν ἐπιεί-*  
*κειμι αὐτῶν, ὃ ἡδυσθεδένηα πάλιν ἐπι-*  
*τὸν αἰῶνα αἰῶν.* that is, Christ spake  
in this manner, I bring *Lazarus*  
vnto the stormes and tempests  
of this Life, who was entered  
into the Haven of Rest, and had  
attained the Crowne of Glory.  
But as *Antipheron Orietes* in  
*Aristotle*

*Aristotle*, thought that every where hee saw his owne shape and picture going before Him: So in every Text of Scripture where Iesuites walke, they doe easily perswade themselves that they see the Image of their owne Inuentions. And here (if I had not resolved to study breuitie) I could shew the irreconcilable Contradictions of learned Papists in this point; who (like those *Εκλεκτικοί* among the Philosophers, that out of every Sect of Philosophie selected what liked them) have confarcinated and gathered somewhat out of all Religions, and blinded the Puritie of Christian Religion, with their impure mixtures: That such wavering minds as complaine of Iarres in our Reformed Religion, might satisfie themselves with the answer of

*Diag. Laers*  
*lib. 1. cap. 1.*

*Socrat. lib. 4  
cap. 27.*

*Themistius the Philosopher to Valens the Arrian Emperour,* That as small and few were the differences amongst those ancient Christians, if they had beene compared with the divers Opinions of Heathen Philosophers; So, private and petty are our Divisions, if compared with the almost infinit Controversies amongst Papists. But here I must fixe a Periode.

.§. 15

To assigne the Reason why our Saviour wept here, it is remarkeable that Hee never wept in working any Miracle, save only this. He did no miracle without some great commotion of mind, saith *Melanchthon*, for *when hee healed the woman of her bloody issue only with the touch of his garment, He perceived that*

*vertue*

*Melan in  
Text.  
Luk. 8. 46.*



vertue was gone out of him : But  
 here he groaneth, he grieveth,  
 he weepeth ; And that for spe-  
 ciall Reasons ; 1. To shew that  
 such (saith *Augustine*) as have  
 long beene dead in Sinne, yea  
 such as vpon whom Satan hath  
 rowled the Stone of Custome,  
 and stinke in the nostrils of the  
 world through the putrified  
 fores of Sinne, as *Lazarus* in  
 his Grave, should not yet des-  
 paire, but know that *Weeping in*  
*Faith* can cure diseases past all  
 other cures and hopes. 2. For  
 Examples sake, that no paines  
 should bee thought too much,  
 no Sweating or Weeping spa-  
 red, nor Life it selfe esteemed  
 too deare ; but in imitation of  
 our Lords Compassion, wee  
 should leave no meanes vntried,  
 in all diligence shewing much  
 Pittie and Compassion in

*August. in*  
*100m. Tract.*  
 42.

*Melan. in  
Text.*

conuerting them. 3. To shew that his Weeping being an Action of his Manhood, which is but the Instrument of his Godhead, might lively declare the presence of his Godhead, even then, when out of Pittie hee worketh by the Ministry of weake and meane Instruments the miraculous worke of mans Conuersion. 4. *Melanchthon*, addeth, that because Satan would have hindred him by diuers cogitations, over whom as our Saviour Triumphed in victory, so hee wept for the generall Misery of man, more palpably expressed in the passages of this Miracle, then any other.

§. 16.

But as there is no proportion betweene his Sorrow and our Sorrow, either in Quantitie or

Qua-

Qualitie, in the Cause or Effect,  
So there is no Similitude : For  
wee in our State of Corruption  
are more grieved for that which  
wee suffer our selues, then wee  
can bee grieved for any other ;  
But Christ was more grieved  
for vs, that wee were separated  
from God, then hee was for  
himselſe in his moſt bitter paſſi-  
on ; Therefore hee charged *the*  
*daughters of Hieruſalem, not to*  
*weepe for him, but for themſelues.*  
Yet his Compaſſion declared  
in the Paſſion of this weeping,  
was no part (as I conceive) of  
that Obligatory Satisfaction,  
wherein he was bound by Obli-  
gation to ſatisſie for vs, but a  
Charitable Affection, where-  
by hee would voluntarily and  
of his accord, give evidence of  
thoſe fore-mentioned Finall  
Causes : And thus it ſeemeth

Luk. 23. 28.

Aqui-



*Aquin. in  
Text.*

*Aquinas* would bee vnderstood, when he saith, *Hæ lachrymæ non erant ex necessitate, sed ex pietate, ut docerent hominem propter peccatum fletibus indigere*; He wept not of necessitie, but Pietie; that man might know how much he needeth to weepe for Sinne. Thus Iesus wept.

*Of the Practice of Weeping  
in Christians.*

§. 17.

**H**Aving dispatched the Parterne of *Weeping* in Christ, wee come next to consider the Practice of Weeping in Christians. *Weeping, est triste Ministeriū*, is a sad Doctrine, and vnsavory to flesh and blood, and therefore most men distast it, as the *Israelites did the bitter waters of Marah*; many account it a heavy and trou-

troublesome matter, as if they  
 gott no good, no benefit by  
 Mourning and Mortification,  
 but deprived themselues of  
 worldly Pleasures. Yea it is  
 esteemed by most Protestants,  
 as Purgatory is by Papists, who  
 make it equall with Hell it selfe,  
 in Violence, though not in Per-  
 petuitie of Torments : For, *Pa-  
 lato non sano pena est panis, & ocu-  
 lis agris odiosa lux, qua puris ama-  
 bilis*; The same bread is distast-  
 full to the sicke, that is sweete  
 to the sound Palate, and the  
 same Light is offensiuē to the  
 soare, that is comfortable to the  
 cleare eyes. Yet as there is no  
 passage into *Paradise* but vnder  
 a fiery Sword, so if ever wee  
 look to enter into that heavenly  
*Paradise*, that place of everlast-  
 ing blisse, where all Teares  
 shall bee wiped from our eyes,  
 wee

*Aug. Con-  
 fess 7.16.*

Cant. 7. 4.

Cyprian. de  
Bona Pudice

wee must passe through the Purgatory of Weeping, vnder the sword that cutteth away the branches of our corrupt Nature, and must have our Eyes like the Fish-Pooles in Heshbon, standing full of water, and weepe. *Voluptatem vicisse, maxima est voluptas: Nec ulla maior est victoria, quam ea qua de cupiditatibus refertur;* Our greatest Pleasure is to abandon Pleasure; Neither is there any greater victory, then that by which wee triumph over our owne Lusts in Weeping. But Weeping, as all other Seruices of the Saints, is peruered in a false Imitation. For as the *grand Imposture* of the world had *Sacrifices, Washings, Tythes, Priests, Altars, Oracles* among the Heathen, counterfeiting and imitating the like to these in the Church of God, thinking by  
this



this meanes either to disgrace the Ordinances of God by *Superstition*, or to beset the minds of men with *Ignorance*, that they should not distinguish betweene Truth and Errour: So by the same Satans cunning, alwayes skilfull to transforme himselfe into an Angel of Light, *Weeping* hath it counterfet humor, false, hypocriticall, and externall shewes and showres of Teares, all strangers to a wounded Spirit, and therefore, *Turpiora sunt vitia, qua virtutum specie celantur*, the more abominable to God, odious to the Godly, and dangerous to such as have not their senses exercised, to put a difference betweene Good, and Evill.

*Hieron. ad  
Celsantium.  
Matv.*

§. 18

Left then any should either  
mis-

*Arist. Topic.*  
5.

misconstrue my Meaning in this Discourse, or mistake a poysonfull Potion for wholesome Physicke to their own destruction; Let it bee obserued without further *Curiositie*, that because Weeping is a word *Homonymous* or Ambiguous, and as the Philosopher saith, Πάν πολλαχῶς λεγόμενον ἄσκιον, Every word that is ambiguous is obscure; wee distinguish it into *Fained and Unfained Weeping*. *Fained Weeping* are the outward and dissimulate Teares shed for fashion only, with which the craftie and subtile of heart doe dawbe their *Hypocrisie and Dissimulation* in the sight of men: This the Hea-then perceived

*Lachrima simulare docentur,  
Ha quoque habent artes, quaeque subentur eunt.*

*Judg. 14. 16*  
17.

Thus *Sampsons* wife wept. This weeping is like the *Crocodiles* weeping

weeping, externall only and to the shew, For as many doe pray from the teeth outward, so many doe weepe from the eyes outward, whose custome it is, according to the proverb, *Περὶ τῆς μνηστεύουσας τὰ φρον δακρύειν*, To weepe at the grave of their Step-dame; composing their foreheads to sadnesse and gravitie, while they bid their hearts to bee wanton and carelesse within. But if none or few (as reporteth the Historian) could deceive *Antipater* by weeping, much more are all Teares naked and open to the eyes of him with whom wee have to doe. Vnfained Weeping proceedeth alwayes from the Heart and the Passions thereof; Some times from Indignation and Feare; Sometimes from Tribulation and Sorrow; Sometimes from Exultation and

*Erasm. Adag. Chil. Cent. 9. From. 10.*

*Curr. lib. 5.*

*Heb. 4. 13.*



& Ioy, Sometimes from Humiliation in Compunction for our selues, & Cōpassion for others.

## §. 19

Weeping proceeding from Indignation, produceth Teares of Anger, *Flendo diffundimus iram*, By Weeping wee expresse our Wrath, and Anger. And thus wee see many women and stomackefull Children; not knowing how to revenge their supposed iniuries, often fret and burst forth into Teares; and Children beholding the rod of Correction, for Feare of Punishment doe fall a weeping.

## §. 20.

Weeping proceeding from Tribulation is prouoked by Sorrow and Griefe of Heart; for the losse of any thing may well  
be

be called worldly Weeping.  
And is according to the diversitie of Objects, Corporall or spiritual. First, sometimes for Corporall, and worldly things; And is either, 1. *Naturall*, as for losses and crosses in Goods, Health, Honour, Friends, and the like; for which moderately to weep, is not simply evill, but it is a wickednes to be, *As copye without naturall affection*: Thus Samuel wept for Saul, David for wicked Absolom, and our Saviour over Hierusalem; *Illi sterunt Compatiendo, & ego Patiendo non audeam?* They wept in Compassion of others, and may not I in Passion of my selfe: And heere at the grave of Lazarus, Christ neither reproved their Weeping, nor prohibited their Weeping, but Wept with them that Wept; Where, as his  
E Teares

Add. pag. 16  
Bern. super  
Cant. Serm.  
26.

Teares were Testimonies of his Nature not of Diffidence, So our Weeping may not be a signe out of our Infidelitie, but present Condition. 2. Diabolical, when a friends departure into Glory is more lamented, then the departure of Christ from the Soule; when the fits of some short Sicknesse, are more lamented then the anguish of an *afflicted Conscience*; when the losse of a little worldly wealth is more lamented, then the losse of our heavenly Treasure in the Lords worship, vilifying it in our attendance as if it were only some base Circumstance, or outward Complement; when none of Gods Threatnings doe cause vs to bewayle our Misery, and yet every trifling Inconuenience or disappoyntment



Gravius moderamine iusto  
Nec pro materia fertur doluisse

Doth so tyrannically torment  
our Soules, as though wee were  
vttterly vndone: This is worldly  
Weeping conceived for corporall  
and worldly things. Sometimes  
this kind of Weeping is concei-  
ved for Spirituall things, yet in a  
carnall and worldly manner;  
when the matter is Spirituall,  
but the respect is carnall: thus  
*Ahab* humbled himselfe 1. King.  
21. 27. *Esaue* wept, Genes. 27. 38.  
and *Iudas*, Math. 27. 3. Heere  
was weeping, yea the Causes  
thereof were Spirituall, *Ahab*  
for his Oppression, *Esaue* for his  
Blessing, and *Iudas* for his Trea-  
chery; but the respect was  
worldly and carnall, for the  
danger of their Punishment  
wrought in their Consciences  
by the Law; which is the

minister of death, and can never worke the sense of Mercy, or Hope of Pardon: Seeing when the Law is violated, it requireth the suffering of the Curse, not any true Sorrow, or sorrowfull Weeping for the avoiding of the Curse. Yea, it setteth before our eyes the rigour of Gods precisest Iustice, and doth in a manner forbid all Godly Weeping; Telling vs, it is in vaine to seeke by Teares and Lamentations any Mercy at his hands, who is a consuming Fire, a God of pure eyes, and cannot behold Iniquitie. Thus the Law of it selfe leaveth such Mourners in vtter desperation, then which there is not any thing more contrary to Godly Lamentation: And is no otherwise a *Schoole-master* vnto Christ, then as the Minister of the Gospell maketh  
vse

vse of it, contrary to it owne nature, to drive vs vnto Christ, by teaching the Sinner condemned in the Law, not to weepe so much for the danger of his Punishment revealed to him by the Law, as for the Evill of his Iniquities, for which mercy is offered vnto him in the Gospell. Thus many doe weepe, and yet never are saved.

§. 21.

Weeping proceeding from *Exultation* hath Ioy of heart for it Cause; For it is the expression of some mens kindnesse to entertayne others with Teares, and to testifie their Love and Affection with weeping, as *David* and his Seruants, when the Kings sonnes came, who were supposed to be slaine at *Absolons* Sheepe-shearing:

2 Sam. 13.  
36.



Gen 43 30.

Plutarch,  
in Fab. Ma-  
ximo.

Aquin. 22.  
94. 82. A.  
4.3.

And *Ioseph* entered into his chamber and wept, when his bowels yerned vpon *Beniamin*: Thus some men, as *Cyprians*, *Martyrs*, expresse their Ioy with Teares: and the mutuall embracing of *Minutius*, and *Fabius*, *Maximus* occasioned the whole Army of Romans to weepe for Ioy. Thus (as *Aquinas* teacheth) Teares proceed not alwaise and only from Griefe, but sometimes also from tendernesse of Affection.

But my purpose is to treat onely of that weeping, which proceedeth from *Humiliation*, which in compassion layeth to heart the miserable condition of others no lesse then of our selues through sinne: and may be termed a *Godly and Christian*

*Christian Weeping*; Being for Sinne as it is Sinne, a breach of Gods Law, a Dishonour and Offence done to his Maiestie: whereby not only our eyes doe melt into Teares, but our hearts dissolve into sighes, and our Soules languish in Dislikes: Yea all that wee are and have, suffer some punishment, that when the Lord is incensed with our Iniquities, he may be appeased with our Weeping; Not because our Weeping in it selfe is acceptable vnto God, but because it floweth from a due consideration of the Lords tender and mercifull dealing with vs, and our vngratefull and vngratious Cariage towards him: The feare of Gods Iudgements, and Horrore of Hell, may strike the heart with astonishment; but it is Griefe for displeasing our

Cypr. de Be-  
mo Pudicis.

merciful God, & Sorrow for gi-  
ving him cause to hide his favor  
from vs, though but for a time  
that properly causeth this Godly  
Weeping. Thus this Godly Wee-  
ping; *Virtus est qua de dono Dei*  
*venit, licet se in oculo hominibus*  
*ostendat*, It is a Grace given by  
God, though it doe manifest it  
selfe in the Eye vnto men. And  
that the Soule doth Weepe, the  
Scripture warranteth this kind  
of speech, for *Jeremy the 4. 14.*  
*Hierusalem is exhorted to wash her*  
*heart from wickednesse; James 4.*  
*8. The double-minded must purify*  
*their hearts.* And *Jeremiabs Soule*  
*did weepe in secret, Jer. 13. 17.* Wee-  
ping then is not only an outward a-  
ction, but an Inward Gift of the Spi-  
rit, expressed in outward Action;  
For the Lord sayth, *Zachar. 12.*  
*10. I will poure upon the house of*  
*David the Spirit of Grace and*  
*suppli-*



Supplications, and they shall looke  
 upon mee whom they have pierced,  
 and they shall mourne; Evidently  
 arguing it to bee a Grace of the  
 Gospell, and a Qualitie or Infu-  
 sed Gift, as Faith, Hope, Cha-  
 rity, are given only to the Heirs  
 of Salvation: For it is prescri-  
 bed in the Gospell, *Iam. 4. 9.*  
 It is Practised in the Gospell, as  
 shall appeare; It is promised in  
 the Gospell, *Ezech. 39. 26.* It is  
 Performed in vs by the Mi-  
 nistry of the Gospell, whilst it  
 setteth before our eyes Christ  
 crucified, and so causeth vs to  
 Weepe, as *Zach. 12. 10.* And  
 therefore the voyce of Wee-  
 ping is the sweetest and most  
 muscull voice of all other: It is  
 the Trumpet of our true Iubilee  
 sounding the Sentence of our  
 Redemption and Adoption;  
 for by Weeping the Holy  
 Spirit

*Leuit. 25 9.*

*Laert. in  
Selen.*

*Hier. contr.  
Iovin.*

Spirit, not *Solon-like* publisheth,  
 Μόρον Σεισάχθειας, A Law of Re-  
 demption, of Lands, Liberties,  
 Livelihoods irrecoverably in-  
 gaged and indebted vnto men;  
 But the Eternall Edict of Grace  
 and Mercy concerning the Re-  
 demption of Soules and bodies  
 sold through Sinne vnto Satan.  
 Neither must it discourage vs,  
 that few doe Weepe; seeing  
 true friends are few, few are the  
 Faithfull, Iust, and Righteous,  
*Semperque virtus rara est*, And e-  
 ver Grace is rare.

§. 23.  
 All which truly apprehen-  
 ded and considered, doe evi-  
 dently prove that *Godly Weeping*  
 is not, 1. So *Sowre* or bitter a  
 thing as most thinke, but that  
 refreshing Oyle, and soveraigne  
 Balme of *Gilead*, which clenseth  
 the

the Soule, and that with Ioy draweth water out of the Wells of Saluation: For Weeping is the true Fortitude of the Soule, which delighteth the Soule with the consideration of it owne-particular Acts and Ends, though in suffering some present Sorrow, it somewhat displeaseth the Soule and, *Vir fortis non est minus laudabilis in luctu, quam in bello*, The valorous Christian is no lesse prayse worthy in Weeping, then Warfare. 2. Nor so full of difficultie as most thinke; For being the Gift of God, and Grace of the Gospell, it hath Grace annexed to it, whereby the same things that are required in the Gospell are also promised, and the Yoke made sweete and easie: Yea weake performance of it is acceptable and accepted by reason that

1<sup>ai</sup>. 12. 1.Aquinas. 22.  
qu. 123 3.c.

Note.



that as the Gospell accepteth every little Mite, so a desire to Weepe is Godly Weeping; and to Weepe, because wee cannot Weepe, goeth currant for Godly Weeping. 3. Nor so continued a worke, as may never be discontinued.

## §. 24.

For it is (once here, for all, to insert and inculcate the Confutatio<sup>n</sup> of Monkish hipocrisie) the *Doctrine of Popish Superstition*, all the day to bow downe the head like a Bulrush, to affect a sad carriage, a demure looke, or a dejected Countenance; Because sincere Christians should alwayes Weepe. Which immoderate and affected Weeping is condemned by Nature and Reason, as well as by Religion. In Nature all the Elements abhorre  
excesse

excesse of Weeping; The Earth through immoderate raine is overflooded, the Waters bemudged, the Ayre darkened, the Fire oppressed with water giveth neither Light nor Heate: And the Eye it selfe (as *Anatomists* observe) hath six dry skins, to damme vp like Sluces the excessive course of Teares, whereas it hath but three moist humors like Channels dissolving into Teares. In reason, even blind Reason, such as the Heathen had, it was a Pythagorean Theoreme, *Μη ἐσθιεν τὴν καρδίαν*, Not to eat the heart; or, as *Salomon* expoundeth it, As the moath fretteth the garment, and the Worme eateth Wood, so Heaviness doth the heart: Wherevpon *Heraclitus* having soust himselfe all his life time in Weeping, is reported to have dyed

*Vesal lib. 7.*

*cap. 14.*

*Teles, lib. 2.*

*Arist. in anim.*

Pſalm.

Ecclef. 3. 4.

Suid.

dyed of a Dropſie, and (as a  
 Selſe-Murtherer) drowned him-  
 ſelfe in his owne Teares. In *Re-  
 ligion*, wee are taught, That it  
 becometh the Righteous to re-  
 ioyce; And wee are comman-  
 ded to Reioyce evermore, 1.  
*Theſſ.* 5. 16. But no where to  
 Weepe evermore; At the moſt,  
*Salomon* alloweth but a Time to  
 Weepe, as a Time to Laugh:  
 Therefore the very Egyptians  
 when they would deſcribe Wee-  
 ping, paynted thoſe Pearles,  
 which wee call *Margarites*, or *V-  
 nions*, whence *Suidas* ſaith, *Μαργα-  
 ρίται δὲ λέγουσι δακρυῶν ῥέον, Margarites*  
*Hiereglyphically* ſignify the ſhed-  
 ding of Teares; For as thoſe  
 Pearles are called *Vniones* in *La-  
 tine*, becauſe they are found one  
 after another, and never more  
 at once; So Teares muſt be ſhed  
 ſucceſſiuely one by one, & neuer  
 pow-



powred out all at once. Hence it may in like manner bee conceived, that Teares are not alwayes absolutely and necessarily required to manifest true Humiliation; For sometimes the Constitutiō of body will yeeld no Teares, neither in Sorrow, for Sinne, nor worldly Crosses, which therefore may not bee imputed to Corruptiō of heart, or State of Vnregeneracie; Sometimes abundance of Griefe, doth so oppresse the heart, that it cannot ease it selfe by Teares. When *Amasis* saw his sonne led to execution hee could not Weepe, but when he saw his Friend begging hee wept, τὸ τοιοῦτον, ἐλεεινόν; καὶ τὸ βελτιόν, For the one was miserable, but the other cruell, saith the Philosopher. Thus many times *Cura leues loquuntur, ingentes stupent.*

Note.

Arist. Rhetor. lib. 2. c. 8

stupent, Our lesser Griefes may be expressed by Weeping, greater ones by astonishment.

§. 25.

And here because I may happily seeme, either palpably to bewray mine owne *Oscitancie*, or dastardly to betray the causes I haue vndertaken; as if this were to make *Weeping* the easiest worke in the World, yea a Pandar to Sinne, and wee made no more of it, but Sinne and Weepe: As if our *Weeping* could get a Pardon of the Old, and a Licence for the New. And likewise because the *Lawyers rule* may in such a case goe currant with *Divines*, Ἰσον ἐγκλημα τῷ καλέ-  
 ρῳ πύλη ἀποδιδυκότῃ, καὶ τῷ φεύγοντι  
 πῶς ἢ ἀληθείας ζήτησιν, That the false  
 colluding Accuser, and the  
 faint-hearted Maintainer of the  
 Truth

Hoteman.  
 Quæst. 11.  
 in p. Quæst.  
 23.

Truth are alike blame-worthy.  
Lest therefore any (as Patients  
oft doe of Physitians Bills)  
should complaine of Danger in  
this case; This *Divinity* wee  
publish not to profane Ones,  
that turne every good thing to  
their owne destruction. But as  
*Physitians* administer their  
choycest Cordials only to pre-  
pared bodies; So the comforts  
of these Attributes, can ease on-  
ly those Weeping Hearts, in  
whom also they expell Sinfull  
delights and desires; Who  
when they have appeased the  
Lord by their Weeping, adiure  
themselves and others not to  
offend him againe. As for the  
peevisish Multitude (that *froward*  
*Generation*) to them it is not gi-  
ven to know the mystery of  
Weeping, neither have they a  
ny part or portion in the fore-  
mentioned



mentioned Attributes of holy Weeping, the sole mundifying water that washeth off the Corruption, stayeth the Infection, cooleth the Inflammation, and healeth by degrees the most inueterate and dangerous Impostumation of our Transgressions.

§. 26.

Cyprian.

What Cyprian then speaketh of the worke of Regeneration, may be truly applied to Weeping in Regeneration, *Sentitur priusquam dicitur*, It is felt before it can be spoken of. And because it consisteth rather in the Feruour of affections, then moysture of eyes, it is better felt then vnderstood, and yet better vnderstood then can bee expressed. *Lachryma sanguis Anima*, Teares are the blood of the Soule; Where though there appeareth no externall

August.

externall skarre to bee seene in the flesh, yet wounded the Soule is (like the Dove in the *Canticles*) with the Darts of diuine Loue or Griefe, and continually bleedeth, but inwardly in Teares of Compassion and Compunction. Hence it is, that the Regenerate in their Weeping resemble the strange Plant in Pliny, which buds inwardly, and but seldome shooteth forth any Flowre, Blossome, or Lease outwardly: So that the greatest commendation of the Spirituall and Regenerate Mourner, is to be like the Garamantite, a precious Stone that hath no beauty in the outside, but within the body of it Golden Drops doe appeare. And thus whosoever Weepeth in Humiliation, is and must of necessitie bee Regenerate, for he vnfaignedly loveth

*Plin lib. 21  
cap. 16.*

*Plin. l. 37. s. 7*

Regeneration, zealously studieth and practiseth Regeneration, hateth and abhorreth all Vnregeneration, & endeauoreth every day to be more and more Regenerate. Whence wee collect, as naturally flowing from the Text, and without wresting, That

*The most Regenerate are most inclined to Weeping.*

*Basil.*

**V**hich is, Ἡ ἀρετὴ τῷ λόγῳ, The full matter in a few words; the Summe and Centre of all; The Summe of all that hath bin said, and the Centre of all that shall be said in this Tract. And so wee come to illustrate the Necessitie of Weeping, the second part of this discourse, Polemicall.



## 2. Part Polemicall:

*Illustrating the Necessitie  
of Weeping.*

§. 27



Nd truly Polemi-  
call; For as Paul  
fought with beasts at  
Ephesus after the  
manner of men, so e-  
very poore Planter in the Lords  
Vineyard must expect the en-  
counter of *unreasonable and wic-  
ked men*, as the Apostle calleth  
the Gaine-fayers of Grace and  
Opposites of Sinceritie; And  
no lesse then Iobs enterrayne-  
ment, *That changes and warres  
are against him*. Wherefore that  
wee may be able to stand in this

1. Cor. 15.  
32

2 Thes. 3. 2.

Iob. 10. 17.

Aug de Or-  
dine l. 2. c. 5

Combate against the assaults of Satan, and Scoffes of his Scavengers, we will brandish, First the Sword of the *Scriptures*, Secondly the Sling of *Reason*: Because *Duplex est via quam sequimur, cum rerum nos obscuritas movet, aut Rationem aut Authoritatem*; In unfolding Obscurities, we follow either Reason or Authoritie: And here wee would confirme this Truth by both; And first by *Authoritie*.

1. By *Scriptures*.

§. 28

First to demonstrate this Truth, and *Necessitie of Weeping* in the Regenerate; Wee have the Author and Finisher of our Regeneration, not only once, offering vnto vs in this

Text

Text a Testimony of his Weeping, but in the dayes of his flesh offering vp Prayers and Supplications with strong crying and teares, *Heb. 5. 7.* Whence although wee conclude not with *Chrysostome* that wee finde our Saviour not only often Weeping, and never Laughing: But not so much as, *Μετὰ τὴν ἡμέραν, Lightly smiling*, because the Scripture doth not mention it: Nor with *Bernard*, That Thrice only in the Gospell hee Wept. 1. At his Birth, for the generall Misery of Mankinde. 2. In this Text, for *Lazarus*. 3. Over *Hierusalem*, immediately before his Passion: Yee wee must consent unto *Cyprian*; *Si ille fleus drabat, qui sine peccato erat, quanto magis Peccatores sic oportet orare*; If hee prayed Weeping who was without Sinne, how much more

*Chrys Hom.*  
6. in *Matt.*

*Bern. in*  
*Sentent.*

*Cyp. de O-*  
*rat. Dom.*



must Sinners pray Weeping?  
 Christs life: though it hath a spe-  
 ciall Excellency to demonstrate  
 this Proposition, because the  
 Light of Truth shined as per-  
 fectly in it, as in the Scripture;  
 Yet his Doctrine *Math. 5. 4.*  
 pronouncing those *Blessed that*  
*mourne*; and promising comfort  
 for their reward, doth plainly  
 confirme that as Comfort is  
 properly and only due vnto the  
 Regenerate, so they are inclined  
 to Mourne before they be thus  
 rewarded; He foretold his Dis-  
 ciples, *Iohn. 16. 20.* That they  
 should *Weepe and lament*; Having  
 in the foregoing verses promi-  
 sed the assistance of his Spirit,  
 whose Nature is Love, and  
 Name Comforter: Yet hee will  
 first see the Weeping effect of  
 our Griefe, before we can feele  
 the loving and comfortable  
 sum F supply

supply of his Grace; Hee will have vs first powre out the wine of our Teares, before he powre in the Oyle of his mercy. And the Lord, *Jerem. 31. 9.* Having established by promise the Covenant of Regeneration, addeth this *Proviso*, *They shall come with Weeping*; As if the Promises of Grace and Mercy, were the Whetstones of our Griefe; Signes, not Salues of our Calamity; Memorials, not Medicines of our Misery. *Be afflicted, mourne, and Weepe*; Let your *Laughter be turned into Mourning*; and your *Joy into Heavinesse*, *Iam. 4. 9.* Were the Apostles most strict and sacred Injunction prescribing to Weepe, declareth it to bee an inevitable Decree in the Court of heaven, and more inuiolable, and iniolated by those that are in the State of Regene-

Regeneracy, then the Lawes of  
Medes and Persians.

§. 29.

Levit. 21. 20

We doe all professe to be the  
Seruants of the living God, But  
as of old, *none that was blind or  
had any blemish in his eye might  
serue at the Altar*; So now, none  
can sincerely serue the Lord  
that are blemished with the  
want of Weeping; And a-  
mong many Reasons this may  
be One, because for that impe-  
diment in the eye, wee cannot  
well shew our inward Sorrow-  
ing by outward Weeping.  
Which *Necessitie of Weeping*,  
*Hierome* positively confirmeth,  
Concluding, that, *Longus risus  
perpeti compensandus est fletu*,  
Much Laughter must be recom-  
pensed with much Weeping:  
And elsewhere, that not onely  
the

Hier. ad  
Eustoch.



the Inhabitants of the Materiall Hierusalem, remembering in their afflictions and Miseries, all their pleasant things, that they had in the dayes of old, mourned and Wept; But the Members also of the Mysticall Hierusalem repenting and groning for anguish of Spirit, must acknowledge they have erred from the way of Truth, and wearied themselves in the way of wickednesse and destruction. The most frequent Sacrifices among the Iewes were Doves and Pigeons, which of all Fowles doe most often lament, and therefore the Lord ordained them to bee often vsed in his Sacrifices, as the most significant Embleme of Weeping: Wherevnto Augustine elegantly alluding, saith, that the first visible manner in which the Holy Ghost descen-

*Hier. in 1.  
cap. Thren.*

*Levit. 1. 14.  
Levit. 5. 7.*

*August in  
Ioan. Tract.  
61. 1. 1. 1. 1. 1.  
1. 1. 1. 1. 1. 1.  
1. 1. 1. 1. 1. 1.*

descended from heaven, was like a Dove vpon our Saviour in his Baptisme; To teach vs that as in the Arke of *Noah* there were a Raven and a Dove, So in the Arke of the Church there are Ravens knowen by their Croking, and Doves knowen by their Groning, the infallible witnesse of the Spirit abiding in them, which baptizeth and washeth them with Teares. The *Lords breaking the Heads of Dragons in the waters*, mentioned *Psal. 74. 13.* is *Allegorically* expounded by Interpreters, to bee the weakening and washing away of our strongest and vilest Sinnes by Weeping. The Prophets for the most part received their Commissions to prophecy by Rivers, as *Ezechiel* by the River *Chebar*, *Daniel* by the River *Hiddekel*, the Baptist by the River

Ezech. 1. 3.

Dan. 10. 4.

Matth. 3. 6.

River *Iordane*; And all of them preached and prophesied not so much with words as Weeping: Which course of Weeping, *Gregory* requireth as constantly in every constant professor, to bee sought for, by Prayer from the Lord; as *Achsa* petitioned her father for Springs of waters, unto whom he had given a South-land; For many doe feed the hungry, lodge the stranger, cloth the naked, visit the sicke, and doe other good workes, wherein the Lord hath only given them a dry and South-land; With which (saith the Father) they must not bee contented, but must further desire the Blessing of the Springs of water; The Vpper Springs, that through the love of heaven; And the nether Springs, that through the feare of Hell, they may

*Greg. de Al-*  
*log. l. 3. c. 34*

*Iosua 17. 19*

*Mat. 25. 44.*



may bewayle the Sinnes they have committed.

§. 30.

But as a Coach drawn with many horses, doth easily runne; So the Necessitie of this heauie (as it seemeth to some) weight of Weeping, may bee tolerated with more ease, if wee consider that the Saints in Scripture have begun before vs to *bear this inevitable burden in the heate of their day.* Wee find *Iobs* face, foule with Weeping, *Iob. 16. 16.* *Paul* protested, *Act. 20. 31.* That for three yeares he ceased not to warne every one with Teares, day and night, knowing well, as *Augustin* obserueth, *Plus gemitibus quam sermonibus, plus fletu quam afflatu,* There is more good to be done in Popular Sermons with sighing then speaking,

speaking, with Weeping then  
Words; And that,

— *Si vis me flere, dolendum est  
Primum ipsi tibi* —

In Weeping our Precepts must  
be exemplified by our Practice.

*Jacob* wrestled with God, and  
preuailed, *Genes.* 32. 28. Which  
Wrestling the *Prophet* sheweth  
was by Weeping, and his Pre-  
vailing by Praying. *Daniel*

mourned three full weeks, *Dan.*  
10. 2. *David* made his bed to

swimme, and watered his couch  
with Teares *Psal.* 6. 6. *Lachry-*

*misque suis ieiunia pavit*, And his  
Teares were his meate day and

night, *Psal.* 42. 3. And that  
Sinnefull Woman, *Luk.* 7. 38.

which,

— *Tergata roscis* —

*Per gemitum; Propriamque lavans solis guttura fletum;*

*Munda sua lacrymis redit, & deterosa capilla.*

Stood at our Saviours feet  
behind

*Hos. 12. 4.*

Cypr. de.  
Ben. Passi.

behind him Weeping, washed his feet with Teares, and wiped them with the haire of her head. And why should I adde more. *Inspicimus tantum pauca de vultis, ut de paucis intelligantur & cetera*: For the time would faile me to tell of *Annah, Samuel, Ioseph, Ieremiah, Peter, Mary, Timothy*; It were too tedious to insist in the examples of these and other Saints, subiect to like Passions as we are; All whom wee finde, *Quod voci deerat, plangore replere*, Where words were wanting have filled vp their complaints with weeping. Whose good example we ought the more carefully to obserue, for that the same light that shineth forth in the Scripture, shineth also in the conuersation of the Saints, and is reflected from them to our eyes, as from a Glasse



Glasse; so that they are said,  
To hold forth the word of Life,  
*Phil. 2. 16.* as the hand doth a  
Torch or Candle, that wee in  
the darknesse of this World,  
might follow them in this Val-  
ley of Teares.

2. By Reasons.

§. 31.

**N**Ext we adde Reasons, not  
for Confirmation, but Ma-  
nifestation of this Truth: For see-  
ing *Grace* doth not abolish, but  
perfect *Nature*, *Naturall Reason*  
must then do service & homage  
to *Grace*; bringing into captivi-  
tie, as every thought, to the O-  
bedience of Christ, so this also,  
That the most Regenerate are  
most inclined to Weeping.

*Aquin. 1, 2,  
8, 2.  
2 Cor. 10, 5.*

**G** First

§. 32.

*Aquin. 2, 2,  
7 A. 1. C.*

*Cons. Aca-  
dem. 1. 2. c. 7.*

First because the most Regenerate have a renewed Apprehension, cleerely to discern betweene the best and the worst things: For being purified by Faith, *Per fidem fit in nobis Apprehensio timoris*, Faith worketh in vs the Apprehension of Feare. Although the Lord enlightneth every one that cometh into this world with the Light of Reason (wherein the very Angels exceed vs not, as *Augustine* saith confidently, though *Acumine sensuum*, In quicknesse of senses they doe exceed vs) yet hath he appoynted Precepts and Rules to guide Reason, which if man follow, hee doth well; But if not, nothing well. The Rules being Spirituall and Supernaturall, the Naturall man receiveth them not (being the things of the

the Spirit of God) for they are foolishnesse vnto him; neither can he know them, because they are spiritually discerned; But the Regenerate having received, not the Spirit of the world, but the Spirit which is of God, doe know that generally Mankinde is in bondage to sensuall Wisdome, & commonly frame their lives thereby: Yea that the Sway of this knowledge, is so mighty, that in many plaine and euident causes, of good and euill, the poore ruines of reason, which are the remnants of Gods Image in the soule, are put out of countenance, in so much that many times, by Men of vnderstanding, for feare or flattery, Evill is embraced for Good, and Good for Evill. Now though this seemeth not strange to the Regenerate, because they



*Cypr. ad  
Demet.*

know, *Senuisse iam Mundum, & non illis viribus stare quibus prius steterat*, That the World is become weake through age, and is not so strong as it hath bin; yet what greater Reason to weepe can reasonable men have then this generall mistaking of Good and Evill, throughout almost the Passages of this life; And that in those very Instincts, which are left as the Principall Guides of Reasonable man, by which his naturall estate is continued, and without which, mankind being yeelded vp to the guiding of his naturall Corruption, must needs have ruined and destroyed it selfe: Therefore the Regenerate knowing that, *Nihil est fœdius risu irrisione digno*, There is nothing more lothsome then laughter, worthy to be laughed at, and that most men

*Aug. contr.  
Adad. 1. 1. 9. 5*

men follow the worst things, insomuch that as they come into this world blind, so they goe out, neither knowing, nor caring, nor asking, what they have to doe here, nor what is chiefly good for them while they bee here; And that for the most part they doe what they see done, or what their owne *Lust* will have done, spending their time in *Custom* or *Concupiscence*; It would melt a heart of stone into Weeping to thinke how the Demeanour or rather Misdemeanour of our present estate, doth declare that wee are here met together to no other purpose, then to play the Wretches and Fooles; As if it were our appointed taske to labour for Vanity, to bee imaginarily pleased, but really tormented and eternally.

§. 33.

*Ambros.*

Secondly, the most Regenerate are most molested in this life with continuall conflicts; Wherein *Preces & Lachryma arma sunt Christianorum*, Weeping and sighing, and Groning are their only Armour of Defence and Offence, the only Weapons of their spirituall Warrefare, by which they obtaine both safetie and Victory. For the most fiery Anger hath often beene quenched with *Weeping*, the most stony hearts of most cruell Tyrants have beene mollified with *Weeping*; And as many drops doe soften hardest stonies, so many Teares have softened the rigour of severest Iudges, and tyed the Tongues of all Accusers: Therefore Cyprian exhorteth, *Incumbamus gemitibus assiduis*

*Cyp. Epist.*  
37.



*assiduis, & de precationibus crebris;*  
*hec enim nobis sunt arma celestia,*  
*qua stare & perseverare nos fortiter*  
*faciunt;* To bend our selues care-  
fully and continually to *Wee-*  
*ping and Praying;* for these are  
our heavenly Armour, which  
make vs stand and persevere vn-  
to the end. *Weeping* in all the  
suites of the Saints hath proved  
so strong an Aduocate, that sel-  
dome hath it let any suite fall, a-  
gainst whomsoever it pleadeth:  
Sure I am whensoever with *Wee-*  
*ping* wee sue vnto God in our  
Devotions, though our case  
seeme most perilous and paine-  
full to men, it is most pitifull  
and powerfull with God; And  
when our selues seeme most for-  
saken, wee are most victorious:  
When wee perfume our Pray-  
ers with this Water of Life; we  
purchase the fauour of God, and

repeale the sentence of his Indignation: Whereas when *Weeping* ceased, it were easie to give instance, that the Heavens became like brasse, at the losse of so precious Waters, and the Earth like Iron, at the absence of so fruitfull showres; For as by the Teares of the Godly are declared the first sparkes of their Fearing the Lord; So their Teares are Tokens of the Lords Love to them. Till Death therefore close vp their Eyes, they never leave *Weeping*; And then in *Weeping* are their Soules caryed vnto the Haven of everlasting Rest; That as by *Weeping* they first passed from Sinne to Grace, so is their *Weeping*, *Mundi melioris origo*, Their Passage from Grace to Glory. Thus although, *Grandis sit labor, grandius tamen est premium, esse quod*

*Hier. ad  
Rufach.*

*quod Martyres, esse quod Apostoli,*  
*esse quod Christus est,* Great bee  
 our paines, yet greater is our re-  
 ward, to bee what the Martyrs  
 are, to be what the Apostles are,  
 to bee what Christ is, who all  
 Wept in this Valley of Teares.  
 But wee should seeme to speake  
 swelling words, if wee continue  
 in the clouds of Generalities;  
 And if wee should descend to  
 some solid particular Examples,  
 it were infinit (though easie) to  
 demonstrate that *Weeping* con-  
 quereth most, when it complai-  
 nerh most, and comman-  
 deth most imperiously, when it  
 entreateth most humbly: Ther-  
 fore our Teares are, *Arma divi-*  
*na, & tela quæ nesciunt vinci,* The  
 armour of God, and Weapons  
 which cannot faile vs. For what  
 the Apostle saith of the fruits  
 of Faith, may likewise bee said  
 of

Cyp. Epist.  
 26.



Hebr. 11.

3: 34.

of the Teares of the Faithfull, who through *Weeping* subdued kingdomes, wrought righteoufnesse, obtained Promises, quenched the violence of the fire, escaped the edge of the sword, out of weaknesse were made strong; Nay in all things wee are more then Conquerours through him that enables vs to Weepe.

¶ 34

Thirdly, The most Regenerate, are most replenished with Grace, and therefore most inclined to *Weeping*. They are filled with all the fulnesse of the Grace of God, *Ephes. 3. 19.* Though not with the Essence or essential Vertue of Grace, (as *Aquinas* speaketh) which is proper onely to Christ, yet with a certaine Intention and Extention of Grace

Aquin. 3.

7. 10. 0.

Grace, according to their condition and capacity; Therefore as the Faculties of the Soule doe proceed from the essence of the Soule; So *Weeping* doth proceed from that Grace of God, which is in the very Essence of their Soules as in it proper Subiect, and not in any particular Facultie of their Soules. As Vessels full of liquid substances are aptest to distill the Liquor that is in them; So the Vessels of Gods Mercy prepared vnto Glory, are readiest to discover the good Treasure of their hearts, by their propension to *Weeping*. Thus when the *Lord poured upon the house of David and Inhabitants of Hierusalem the Spirit of Grace and supplications, they poured out Teares for him whom they pierced*: But it was the deadly and indelible Iniquitie  
of

*Aquin. 12.  
110.4.1.*

*Zach. 12.10*

of the Iewes, That when the Lord called to Weeping, and mourning, and baldnesse, and girding with Sacke-cloth; there was nothing but Ioy and gladnesse, slaying Oxen, killing Sheep, eating flesh; and drinking wine, Isa. 22. 12. 13.

Cypr. de O-  
rat. Domin.

Sanctified Weeping is a washing of Sinne, and the Regenerate know, that, *Opus est quotidiana sanctificatione, ut qui quotidie delinquimus, delicta nostra sanctificatione assidua repurgemus*; We have need dayly to bee sanctified by Weeping. If vnfaigned Passions in the Soule of naturall men will soone worke effects in the body; Because the Soule and Body are so firmly and familiarly vnited together, that whatsoever Ioy or Griefe happeneth to the one, it is presently communicated to the other: Much more doe the Soules of  
the



Rom. 6.18.

the Elect made free from Sinne,  
impart to their Bodies this ser-  
vice of righteousnesse, whose  
Bodies are not Mistrisses but  
Handmaids; Weeping when  
their Soules are affected, as  
may bee exemplified in all  
the fruits of the Spirit, mentio-  
ned, Gal. 5. 22. For as Love cau-  
sed Abraham to weepe for Sa-  
rah, Genes. 23. 2. As Ioy caused  
Ioseph to Weepe, when his bow-  
els yerned vpon his brother  
Beniamin, Genes. 43. 30. As  
Peace moved Iacob and Esau to  
Weepe at their meeting, Gen.  
33. 4. So every Grace is mani-  
fested by Weeping Eyes; for *Spe-  
culum mentis est facies, & taciti  
oculi cordis fatentur arcana*, The  
face is the mirrour of the minde.  
And the dumbe eyes of the Re-  
generate shew the secrets of  
their hearts. And it is a part of  
the

Hierom. ad  
Euziam.

Rom. 8.26.

the Spirits Intercession for vs to helpe our Infirmities with groanings, which cannot be vttered, otherwise hee dwelleth not in vs: So that without this *Weeping*, Man is, *Nec quicquam nisi pondus iners*, Nothing but moving Rubbish.

§. 34.

Fourthly, The Regenerate have renewed affections, tenderly taking compassion on the miserable condition of others. For every one knoweth that Teares proceed most from the Fountaine of Mercy, but chiefly in *Love*, for with the same eyes that wee love, with the same wee Weepe, said one. As many times such is our owne Condition, that, *In solis gemitibus & Lachrymis est nobis aliquantula requies*, Our Weeping onely doth dimi-

Calpur.  
Place<sup>9</sup> De-  
clam. 16.  
Aug. Conf.  
4.4.

diminish the anguish of our miseries, because (saith *Aquinas*) It is a contentment to man to doe an Act befitting the estate wherein hee findeth himselfe, and nothing doth agree better with the condition of a miserable man then *Weeping*; 'Αὐτὰ τὰ δακρυὰ πύον ἐστὶν Our very Teares are a comfort to vs. And because as by *Weeping* wee cast out that which afflicteth vs, and empty that humour which oppresseth our hearts, and thus finde ease in our owne afflictions: So our *Weeping* is sweete and comfortable even to those whom we desire to cōfort, by *Sympathy, fellow feeling, and Compassion*; therefore saith the Apostle, *Rom. 12. 15.* Weepe with them that Weepe; Because even by nature those that groane vnder any burden

*Aquin. 12.*  
*Q. 38. A.*  
*2. c.*

*Macar.*  
*Hom. 15.*

of



August.  
Hom. 30.

of Affliction feele his hand  
sweete, which laboureth to dis-  
charge them: So that in Huma-  
nitie as well as in Divinitie it is  
true, that, *Sicut comes Pœnitentie*  
*Dolor est, ita Lachryma testes Do-*  
*loris*, As Griefe is the compani-  
on of Remorse, So Teares are  
testimonies of Griefe. And not  
only every good eye will ex-  
presse his Griefe, for those that  
be in distresse, because there is  
no Accident of humane calami-  
ty which is not incident to our  
selues; but it is so naturall for a  
man to feele Compassion, when  
others like himselfe doe suffer,  
that there is none so wicked, or  
worthy of death, but men doe  
pitie him, when hee is at the  
point to die. Hence it is, that a  
Friend from whom Pitie

*Mors nimis Lachryma Sole madentis ovis,*

Wresteth Teares as the Sun  
melteth

(melteth the Snow) in the midst of the misery of a comfortlesse Soule) doth mitigate and mollifie his Calamitie, how great soever: For, *Καθίζονται γὰρ οἱ λυπώμενοι συναλγύντων τῶν φίλων*, The sorrowfull are comforted, when friends condole their Sorrows, saith the *Philosopher*: Whereof hee yeeldeth *two Reasons*; *One is*, for that naturally they who groane vnder any burden feele his hand sweete, which laboureth to discharge them, or which helpe to support them; But friends that endeauour by Weeping to ease them (as it were) of the burden, which presseth them downe, doe sweeten their paine, and make them endure their Affliction, with more Constancy and Resolution: *Secondly*, for that they seeing their friends participate with their Griefe,

H

know

*Arist. Eth.  
lib 1.9.c.11.*

know thereby that their Affections are sound, and that they love them entirely, which is the sweetest thing that may happen in this life; For by *Nature* wee desire, if wee cannot bee relieved, yet to bee pitied, to see some who condole our Misery, who wish vs well, who want not Will, but power to relieve vs. Wherefore these (I hope) or the like *Grounds*, derived from the *Principles* of *Nature*, may perswade vs, *That the most Regenerate are most inclined to Weeping.*

3. *Part*



## 3 Part. Pareneticall:

Applying some Uses  
of Weeping.

§. 36.

**H**us having Explicated the Nature of Weeping, and Illustrated the Necessitie of Weeping; We come in the last place to Apply some Uses of Weeping. In which, because, *Nobis ad certam regulam loquendum est, ne verborum licentia impiam gignat opinionem*, We must speake after some Methode, lest libertie of speech should breed preiudicate opinion: Wee apply it for Reformation, Information, Humiliation, Exhortation, and Consolation; Seeing it doth naturally fol-

*Aug. de Civ.  
Dei. 10. 23.*

low that this short Scripture, may Reforme some in the Scandall of Weeping, Informe others of the Causes of Weeping, Humble many for the Want of Weeping, Exhort all to the Practise of Weeping, and Comfort the best with the Fruits of Weeping. But conscious to mine owne Infirmities, *Mercifull Lord*, favourably receive the groanes which my Griefe sendeth vnto thee. That as thou hast infused a Soule into my Body, so thou wouldest infuse thy Spirit into my Soule, to guide all the Actions and Motions thereof; that I may shew my selfe a Workeman approved vnto thee, rightly dividing thy Word of Weeping. Direct also (*Sweete Iesu*) thy Spirit of Application vnto the hearts of all, and every one in particular, that  
Hec

Hee may incorporate into vs  
(according to our severall Ne-  
cessities) thy *Precepts, Promises,*  
*and Threatnings of Weeping,* That  
what is spoken to all, may bee  
in effect applyed by every one ;  
And all may receive some  
Light and Life from thee, who  
art the Way, the Truth, and the  
Life. Amen.

*I. Reformation.*

§. 37.

**A**Nd first; What end or num-  
ber is there of the Vanities,  
which our Eyes are weary of  
beholding, and are worthy of  
Weeping. Hath a Spirit of  
Slumber put out our eyes, that  
wee cannot see this Grace of  
Weeping (the Path to Piety and  
Practise of all Vertue) disgraced

H 3

with-



without controll? But like  
*dumbe Dogges* men hold their  
 peace, or with *Solomons Sluggard*  
 fold their hands in their bo-  
 somes and give themselves to  
 ease and drowsinesse, whilst Sa-  
 tan causeth *Contempt and Opinion*  
*of Sufficiency*, the basest and most  
 noylome weedes, to damme vp  
 the flood-gates of Weeping,  
 that the choice Plants in the E-  
 den of God may not bee wate-  
 red with this dew of heaven.

*Aug Conf*  
*lib. 1. c. 5.*

Ah Lord! *Miserere ut loquar*, Bee  
 mercifull that I may speake.

*Micah. 3. 8.*

Thou that fillest all things, why  
 are not thy Seruants filled with

*Micah. 3. 8.*

*Power, and Iudgement, and Might,*  
*by thy Spirit*, to declare vnto *Ia-*  
*cob* this transgression, and to our

*Amos 6. 1.*

Israel this Sinne: Why doe  
 they not cry, and spare not,  
 Why doe they not lift vp their  
 Voices like Trumpets, and cry,

and

and cry againe, Woe to them that are at ease in Sion; Woe vnto them that laugh now, for they shall mourne and Weepe? That though some deafe Adders will not bee charmed and cured; Yea, though fewe or none of the swinish herd of habituall Sinners, accustomed to wallow in the mire of wantonnesse and Securitie, and deeply plunged into the dead Sea of worldly pleasures; Though none of them will bee washed with Weeping, but turne againe to their vomite, and trample the Pearles of all Admonition vnder feet; Yea turne againe and rend their Reprovers with Scoffes and Scornes, making Iests and songs of them: Yet some, *Quos piget imitari, nolint aduersari*, That are not with vs, may not be against vs; And  
 H 4 others

Luke 6. 25.

*Aug. Conf.  
lib. 8, c. 6.*

others may bee deterred, reclaimed, and awakened to prevent and suppress *the spreading Gangrene of Securitie and Lasciviousnesse*; That thou, O Lord, mayst worke thy worke in such as belong to thy Grace, for nothing is impossible to the worke of thy Grace.

## §. 38.

Listen not then (you that nourish your hearts in delights vnto the day of slaughter) Listen not vnto the allurements of your flesh, that corrupt case of flesh and blood, wherein your soules are pent, as Prisoners in a loathsome Dungeon: Which as it shamefully abuseth and abaseth your soules; So your Soules will one day finde it not only *a Deceiver and a Traitor,* but *a Forger of false Assurances.*

Listen



Listen not vnto the Enchauntments of the world, or of your owne corrupt hearts, promising vnto your selues Mirth, Pleasures, and Iollitie, lest

*Exigua ingens vestri solatio lullum.*

For one drop of mad Mirth, you bee sure of Gallons and Tunnes of Woe, Gall, Wormewood here or thereafter. Listen not vnto that bewitching Imagination inuenoming our Soules with a fond and false conceit, that Weeping is an *Effeminatenesse of minde, or Imbecillity of Nature*, because in the esteeme of Worldlings, Women only and Children through weakenesse of iudgement be most addicted to Weeping. By nature indeed the Woman is the weaker Vessell, *φιλόδακρυ καὶ πολυπαθής*, Soone mooued to Weeping, and subiect to many either *passionate Affections*,

*Theophyl. in  
Ioan. cap.  
20. p. 571.*

or affectionate Passions. But the Adamantine hearts of such as seldome or never are dissolved by the blood of the Immaculate Lambe into the true Teares of Contrition, or Compassion,

*Hos non Nobilitas, generosaue nomina tangunt,*

May justly cause them to be branded with Basenesse of minde, and charged with hardnesse of heart: Seeing of whatsoever degree or condition they bee, those are *Psalmistes*, the only raven Sots of our time, whose whole imployment is to emasculate in themselves the *Heroicall vigour* of this heavenly Vertue: And (asmuch as in them lyeth) enfeeble the hearts of the Lords people, as the faint hearted Spies of Israel, that they enter not into the promised land by the Sole way of the *Weeping Crosse*, which the Lord

Lord hath appoynted and painted out. And therefore some dreadfull death and vnexpected, doth commonly surprize them, condemning their *cruelty*, as once the cruelty of the *Tyrant Trysus*, who when hee thought to stop all occasion of *Conspiracie* against his owne Person, first he commanded his Subjects not to speake one with another, either privately or publikely, so that they were enforced to expresse their Meaning and Minde by the Motions of their hands and eyes; From which, when likewise he restrained them they mourned grievously with great weeping and lamentation: At length when the *Tyrant* hastened to inhibite their mourning, they killed him and his Minions with the weapons of his owne Guard. These are,

*Ælian lib.*  
14 c. 22.

*Ἀχαιῆς*



*Hom. Iliad.*

9.

*Ierem.*

32. 18.

*Aug. Conf.*

l. 6. c. 4.

*Αχαιοὶς ἔν' ἑ* 'Αχαιοί, (as the Greek  
 Captaine called his compani-  
 ons) the Women not the Men  
 of Greece, the *Carpet-knights of*  
*our nation*, that begin Christia-  
 nity in the *Delicateneſſe of Agag*,  
 continue it in the *Voluptuouſneſſe*  
*of Herod*, and being brought vn-  
 to a wicked (if not wretched)  
 Death like *Nabal*, worthy of  
 their miserable life, are buried as  
*Iehojakim with the Buriall of an*  
*Aſſe*, ignobly, ingloriously, with-  
 out Weeping or Lamentation.  
 But heere I muſt ſtop, leſt like  
*Hipparchion*, I bee ſtricken blind,  
 for ſaying there are Moates in  
 the Sunne. Yet it would grieue  
 an heart of ſtone to ſee how furi-  
 ouſly, *Infani ſunt aduerſus antidotum*,  
*quo ſani eſſe poſſunt*, Men are  
 enraged againſt the Phyſicke,  
 whereby they might bee cured.  
 For as thoſe Grounds that lye  
 low

low are commonly moorish, so  
this base part of the World  
wherein wee liue, is the Vale of  
Teares, that true Bochim, our  
mourning place; In which it is  
the Voyce of every Man.

Δακρυχάν γεόμενον, καὶ δακρύσαι ἀποδησέων,  
δάκρυσι δ' ἐν πολλοῖς τὸν βίον ἔυρον ὅλον.

In Anthela.  
Graec. l. i. c.  
13 Epig. 10.

To acknowledge that hee be-  
ginneeth, continueth, and endeth  
his life with Teares. We begin  
with Teares; If a child be heard  
cry, it is in Law a lawfull prooffe  
of his life; Else if hee Weepe  
not, we say he is dead borne, be-  
cause stillborne: At our end and  
parting, God will haue Teares,  
*which he doth not wipe off, vnlesse  
we Weepe*; Or at least, vnlesse we  
be in that case that *David* and  
his people were in, and *Jeremiah*,  
and the *Jewes* that *Wept untill  
they had no more power to Weepe*. It  
is our destiny as we are Men, to  
Weepe;

1 Sam. 35, 4  
Lam. 2. 11.

Weepe; But more as wee are  
 Christians. To sow in Teares:  
 And God loveth these Wet  
 seede times, and they are so sea-  
 sonable for vs, that heere one  
 saith, My belly, my belly, with  
 the *Prophet*; Another, mine head,  
 mine head, with the *Shunamites*  
*child*; Another, My son, my son,  
 with *David*; Another, My fa-  
 ther, my father, with *Elisba*; One  
 crieth out of his Sins, as *David*;  
 Another of his hunger, as *Esau*:  
 Another of an ill Wife, as *Iob*; A-  
 nother of treacherous friends, as  
 the *Psalmist*; One of a Sore in  
 body, as *Hezekiah*; Another of a  
 troubled Soule, as our *Saviour in*  
*the Garden*; Every one hath  
 some Crosse, some Complaint  
 or other, to make his cheekes  
 wet, and his heart heauy.



§. 39.

Why are wee not then content to weepe heere for a while, on condition that wee may weepe no more? Why are wee not ambitious of this blessed ease? Certainly wee doe not smart enough with our evils, that are not desirous of this rest. Wee can doe no other thing (saith the *Moralist*) not learne, not speake, not goe, not eate by naturall inclination, but Weepe: And yet, Your peruerse disposition, vnto every naturall action, faue onely to this (most necessary) of Weeping: Hence it is that our miseries are like waues, which breake one vpon another, and tosse vs the more with perpetuall vexations, because wee are vaine and foolish, and wish not with Weeping to bee in our Haven;

*plm. Prof.*  
*lib. 7.*

Haven; Because we are sicke, and  
 grieve not to thinke of our reme-  
 die; Because we are still dying,  
 and are loth to thinke of life,  
 therefore before our Teares bee  
 dry, they are ready to bee over-  
 taken with other Teares, in other  
 particular Afflictions. *Oh! our*  
*miserable Infidelity*, that though  
 we see a glorious Heaven aboue  
 vs, yet wee are vnwilling to goe  
 to it; We see a wearisome world  
 about vs, and are loth to Weepe  
 that we may thinke of leaving it.  
 Oh! that the Lord would teach  
 these Men how much they are  
 mistaken, that thinke to goe to  
 Heaven with dry Eyes, and hope  
 to leape immediately out of the  
 pleasures of Earth, into the Para-  
 dise of God, insulting over the  
 drooping estate of Gods distres-  
 sed Ones. But as *Peter* could  
 not Weepe while he was in the  
 High

*Hieron. &  
 Bede in  
 Matth.  
 26. 75.*

High Priests Hall, so these Men cannot Weepe where they haue offended. Yet let thē know, they must haue a time of Teares, And if they do not begin with teares, they shal end with thē. Alas! how are weak & wretched Sinners deceived by their sottish sence: they sweetly swallow without distaste the poisonous pleasures of Sinne which bane the Soule; but they cannot relish Weeping, the principal expeller of this poyso, they can no wayes enforce it downe. Whereas a Soule once infected with Sinne cannot possibly bee recovered to the State of Grace, but it must first bee bruised with Weeping, as Corne is grinded with the Millstones: And this bruising maketh a broken and contrite heart, that Sacrifice which the Lord doth never despise. But this Vertue (as other  
I vertues)



Vertues ) is not loved enough,  
because shee is not seene ; And  
her contrary Vices loose much  
detestation because their vglines  
is secret. If in ancient *Sacrifices*  
*of Pagans* , they carefully obser-  
ved the Generositie of the Beasts  
that were to be sacrificed ; So as  
their Priest comming to brandish a naked sword before their  
Eyes, if they were affrighted,  
were chased from the Altar ;  
Whereas if they stood still with-  
out amasement , were esteemed  
worthy to bee sacrificed : Then  
dejected Spirits, which are af-  
frighted, and doe shunne the  
bright Sword of the Spirit when  
seasonably it would extort  
Weeping , and cause vs to shed  
Teares , *Degeneres animos timor*  
*arguit*, Their Feare argueth their  
dastardly Profession of Grace  
and goodnesse, and are alwayes  
worthily

worthily contemned of good People, for their *Basenesse and Hardnesse of heart*. And that Weeping is the effect of a contrite and mollified heart, witnesseth that Encomium of the Heathen Poet

— *Mollissima Corda*

*Humano generi dare se Natura fatetur,*

*Quæ Lachrymas dedit; hæc nostri pars optima sensus.*

*Juvenal.*

*Sat. 15.*

§. 40.

For Weeping may not bee esteemed base (without manifest *Impiety and Blasphemy*) which is so highly esteemed of the Lord, lest wee condemne the Generation of the Iust, and frequent practise of our Saviour. How much our Saviour regardeth Weeping, he evidently declareth, in that it was his pleasure not onely to Weepe so often for our example, but that

Luke 23.27

the often *Weeping of his Servants* should be every where registred in his Word ; And that the *Weeping* of those Women that followed him to his Passion and in his Passion, should be recorded in his Gospell; and the shedding of their Teares mentioned with the shedding of his owne Blood. Certainly when hee would not (as observeth a *Divine Lawyer*) so much as speake to *Herod*, nor answer *Pilate*, although he were vrged, yet without request hee spake to those that Went after him. Seeing then hee did more at the silent teares of poore women, then either at the entreaty or command of powerfull men ; And, if it were onely for that wee are bound in all things wee say or doe, to haue respect to his Example, We must not once thinke ought



ought that may disparage so holy a Vertue. Wherefore as *Leonidas* said, it was better to goe into the field with an Army of Harts, a Lyon being their Captaine, then having but one Hart for the Captaine, the whole Army consisting of Lyons; So it should be our hearts desire and prayer to God, that *the Masters of our Assemblies*, Magistrates and Ministers (in whom to stirre vp this Grace of God, I principally intended this Weeping Treatise) might bee furnished and endued with this *Lion-like Vertue*. And iustly may it be called a Lyon-like Vertue, for as it is the Nature of the Lyon,

*Parere subiectis, & debellare superbas.*

To spare the prostrate, and to deuoure the obstinate, So it is the nature of Weeping to obdurate the proud that Weepe

*Xenophon  
in Prasat.  
Hist.*

*Jerem. 5. 5.*

*Ezech. 24.  
16.*

not, and to procure Grace vnto the Humble that Weepe : Without which likewise even *Faith* in Gods Promises may proove *Presumption*. But forso-much as Rulers and Governours of others haue plentifull matter aboue others to exercise their Weeping : Seeing ( as the *Historian* hath well observed ) Men are more bitter and troublesome vnto their Gouvernours, then any flocks of Sheepe or Herds of Cattell vnto their Keepers or Leaders : I thought with the *Prophet*, I would get me vnto the Great Men, and would speake vnto them, for they haue knowen the way of the Lord, and the iudgment of their God, They know that Weeping is the most infallible Signe of a broken and contrite heart ; They know that, not without speciall  
reference

reference to a Iudgement, did the Lord say to *Ezechiel*, that when hee tooke away his Wife he should neither Mourn nor Weepe, They know that, *Recedente hac disciplina dominica recedit & Gratia*: When the sacred chastening of our selues departeth, Grace departeth: And would to God those Great Ones did not presage that the constitution of too many of their Soules is exceeding defective, dangerous, and desperate in this respect. And therefore seeing, *Nulla maior flendi est causa, quam flere non posse*, There can be no greater cause of Weeping, then when we cannot Weepe; Not vnto vs, or the best Teares of the best of vs, may we sacrifice as to our owne nets; Blessed onely be that *Divine Providence* evermore, which hath

*Cyp. Epist.*  
6.

*Seneca lib. 4*  
*Controu.*  
1. P.



made our *Dread Sovereigne* to cry downe this vniverfall Wantonnesse by his owne Example, Whose Weeping in publicke and Private Devotions, like *Hezekiah* or *Iosiah*, as it may bee said to procure our present Peace and Plenty, so will it be chronicled in ever Blessed memory till the dayes of our mourning be ended. But because a King is praised, *Sentiendo copiosius quam loquendo*; By silence more then by Speech, I leaue it to the Hearts of all, to comment vpon my Silence, and doe onely pray,

*O vitinam necitura tibi, mirissime Regum,  
In medio nixu viscera rupta forent.*

That the Lord of Heaven and Earth would consume his Enemies, like a Snail that melteth, and that the Heart of every one may speedily wither in the midst

midst of his bowels, who heartily and vnfainedly prayeth not for the peace of so meeke, so mild, so mercifull a *Theodosius*, and preferreth not his prosperity before his owne.

*Socrat. lib. 7*  
c. 22. § 41

§. 41.

Know we not that Weeping is the surest forme of Supplication to obtaine any thing of the Lord? With whom.

*Lachryms pondera vocis habent.*

Teares are words, and more then words; For the multitude of words is not so perswasive, as a few Teares are prevalent, because words may proceede from the Tongue onely. But Teares commonly from a broken Heart possessed either with *Feare* or *Loue*; Weeping may seeme a *Serpent* to deuoure vs, but if we step boldly vnto it, we may take it by the

Psal 23 4.

Euseb de  
Vita Const.  
l. 1. c. 22.

the tayle (as *Moses* his Rod) and it will forthwith turne into a Rod of Comfort. Why then should we be so afraid of Weeping, which is so highly commended, so straightly commanded, and so indifferently communicated to all that loue the Lord Iesus; Who loveth accepteth, preserveth, honoureth, blesteth, and never forsaketh them that Weepe? If the *Inscription of Constantines Crosse* could assuredly perswade him of Victory, much more may we through *Instruction of the Weeping Crosse*, fully believe, *Ἐν τῷ τῷ νικᾷν*, To prevaile with all and in all. If Weeping argueth both the Magnanimitie of the Saints, for, *Vir fortis non est minus laudabilis in luctu, quam in bello*, Our Courage is no lesse praise-worthy in Weeping then Warring, saith, devout



devout *Bernard*; And excellency of the Saints, as the very Hea-then by nature did maintaine, for *'Αγαθὶ δ' αἰεὶ δάκρυα ἄνδρες*. They affirmed that the most excellent were most enclined to Weeping. If Weeping (I say) argueth the only true excellency and generous Magnanimity of the Saints, Servants, and Souldiers of the Lord vpon earth, vnjustly and vnderferedly doe Wanton Worldlings condemne it, because they affect it not. Alas, they doe not know, neither consider that Weeping overcommeth the invincible God, appeaseth the intractable Man, and tormenteth the Devill more then Hell-fire. For, *Nec Rehe-mentius Satan prosternitur, nec acriores dolores infligimus, quam quum plagas peccatorum plorando sanamus*; Satan is never more shame-

*Bern Serm.*  
10, *de modo*  
*viver.*

*Zenob.*  
*Cent. 1.*  
*Prou. 14.*

*Aug. Hom.*  
30.

shamefully vanquished, or cruelly tortured, then when we cure the wounds of sinne with Weeping. Alas ! They know not that *Weeping* only is the water that quencheth the heate of Gods anger, that qualifieth the force of his iustice, that recovereth the losse of his mercy, and exciteth in our hearts, the spring of all his comforts.

*Chrys ad  
Pop Anti-  
och. Hom. 5.*

*Chrysostome* called it, τὸ φάρμα-  
κον τὸ δύναμενον ὀφθαλμοὺς ὠθελεῖν,

A Medicine which is able to cure the eyes; But we adde further, that this Sovereigne Medicine hath vertue in it to excerebrate all Cares, to expectorate all Feares, to euacuate all Griefes, to exhaust all Passions, and to exhilarate the whole Man. If we should part with all we haue, all our delights, all our desires, we part with no more then nothing,  
for

for the enjoying of this Grace,  
which doth more sweetely re-  
fresh vs, more abundantly satisfie  
vs, and more fully assure vs of  
the favour of God, then all that  
we are able to part from ; For  
so much as Weeping doth  
infallibly prooue our Vnion  
with God, Οὐδὲν γὰρ ἕως

συνκόλληται καὶ ἐνὸς τῷ Θεῷ ὡς τὰ μέλη,  
Nothing combineth and so fast  
vniteth vnto God, as teares, saith  
*Chrysostome*. Weeping then is a  
signe that two Extreames, the  
Mourner and the thing mourned  
for are combined into one. For  
as they that Weepe for Earthly  
things are earthy ; So they that  
Weepe for Heavenly things are  
Heavenly and vnited vnto God,  
Though *not Naturally*, yet *Spiri-*  
*tually* ; Not transformed in Na-  
ture, but changed in Affections  
and whole manner of life : That

as

*Chrys.*  
*Hom. 6.*  
*in Matth.*



Cyp. ad  
Demet.

as Iron cast into the Fire, sheweth that it hath taken the Qualities of the Fire, and yet ceaseth not to remaine Iron; So hee that Weepeth is partaker of the Puritie and Sanctitie of God, though still hee abide Man. Weepe then, O Christian, and vilifie the false *Imputation of Pusillanimitie*; Esteeming it more modest and Religious, *Errantium imperitiam silentio spernere, quam loquendo deventium Insaniam provocare*, To vilifie their Ignorance by silence, then to provoke their phrantick madnesse by replying; for Weeping is the Language of Heaven, and the strongest voyce to call vpon God. *Howsoever, Lord grant, I may not only be permitted, but enabled to Weepe.*

§. 42.

And the rather, because none of the most Regenerate in their greatest abundance of Teares and pronenesse to Weeping, doe we ever read to haue bin satiated or satisfied with Weeping, but (as a thirstie land) to haue desired more of this Heavenly Moisture. For, so farre are we from *Superfluitie*, that with much labour and watchfulnesse attaine we to *Sufficiency* of any Grace in this State of Mortality. It is a ruled Case in Divinitie, That Faith or any other Grace, cannot bee consummated in this Life; In which we see through a Glasse only, and darkely; Vntill it doe terminate in Glory, and that which is imperfect be done away. Not that Weeping can bee continued, where our  
maine

*Bellar de  
Com. Co-  
lum. in  
Epist. ad  
Iesuit.*

maine Comfort is, that all Teares are wiped away : But that, as Faith then shall be turned into fruition ; So Weeping into the accomplishment of Ioy eternall. Great then is the Forgetfulness, that I may not say the Impudency of *Bellarmino*, who in the Epistle to his Fraternity boasteth of such superabundant Weeping in his *Ignatius & Xaverius*, that they were constrained, *A Domino temperamentum petere*. To pray God to restraints their weeping. Which Excesse of Weeping, never happened (for ought I finde) vnto *Ieremiah*, *David*, or other true Saints, though *Gregorius*, Infalibly inspired of the Lord ; But rather wished for fountaines, and gloryed in Rivers of Teares. By which Incredible and False Assertion, as we may conjecture, what



what wide Difference there is,  
betweene the (not Superstitious  
only, and Supererogating, but)  
Blasphemous Saints of Rome,  
and the truely Sanctified Saints  
of God, Canonized in the  
booke of Life; So

*Insulas & crimine ab uno*

*Disce amnes.*

We may perceiue how farre  
we may trust his Iudgement, and  
what credite he deserveth in  
Matters of Faith, when as he so  
intollerably luxuriateth in the  
Morality of Weeping, flatly  
contradicting the Tenour of  
Scriptures, and common Currant  
of purer and Primitive Fathers,  
which to avoyde Tedioufnesse I  
spare to insert.

§. 43.

That his Assertion is Incredi-  
ble, the Person of whom it is

K

affir-

affirmed, confirmed it. For in *Ignatius* by Profession and Education a bloody Souldier (which were enough for Confutation) our Weeping and his Warring habituated in wickednesse, can no more subsist, then Light and Darkenesse together. Mistake me not, for a Transgressour of any common Place. The Lord (I acknowledge) may haue his Saints among Souldiers. But *Ignatius* his Conversation is not so superannuate as the *Story of Pope Iohn* which hath gained by the Age of it, now scarcely to be believed; being (as it were) but a Matter of yesterday: And from whom the issue of blood hath runne ever since, and can never, neither will be ever stopped, so long as his Iesuiticall Locusts are aliue, the only fiery *Pyracmous*, and Masters of all Villanies

lanies in the world ; neither can all their *Indices Expurgatorij* be able to blot out the memory of their cruell and bloody Facts, or free them from these attributes *Attributes*. But this Assertion is one of those many things, which *Aut nequiter dissimulat, aut turpiter ignorat*, The Cardinall either foolishly dissembles, or was grossely ignorant of.

§. 44.

The Falseness of his Assertion may easily be perceived, if We consider that the *Fountaine, Forme, and Fruit of Weeping* are not Morall, but Theologicall Vertues, in which there is no Excesse. 1. The *Fountaine* of Weeping is Faith, Love, Repentance, in which, *Spiritus Sanctus non de mensura datur, sed super Credentem totus infunditur*; The

Cyr. Epist.  
76.



Aquin.

37.106.

Holy Ghost is not given by measure vnto the Regenerate, even when we enjoy these according to our condition, state, and end prefixed vnto vs by the Lord; and therefore no Weeping; For as Streames doe resemble the Nature of those Fountaines whence they spring; So Teares doe expresse the Property of those Graces whence they proceede. 2. The *Forme* of Weeping (which giveth it Being) is Sorrow, which the Apostle approved. 2 Cor. 7. 11. When it encreased not exceeded, therefore so consequently the Formed, Weeping: For, *Quamlibet Formam sequitur aliqua inclinatio, quæ est appetitus rei habentis illam formam*, Every forme hath some Inclination which is the appetite of the thing Formed; Therefore as to Encrease, is the Inclination of

Aquin.

180.16.

180.16.  
107

of Godly Sorrow (as teacheth the Apostle) so it is the Property of Godly Weeping. 3. The Fruit of Weeping is Ioy, They that sow in Teares shall reape in Ioy, Even Ioy vnspeakable and full of Glory; In which as there is no Mediocrity, so neither in Weeping: For here (me thinkes) if any where, so farre as nice Restrictions will permit, that *Philosophicall Axiome* hath place, *Propter quod unumquodque est tale, id ipsum est magis tale*, Qualities in the Cause, are proportionable in the Effect. Worldly Weeping (I confesse) may exceede and become vicious; For being a Morall Vertue, it should consist in a Meane or Mediocrity, limited by Prudence: But Godly Weeping is a Supernaturall Grace, inseparably attending & accompanying all other Gra-

Psal 126.5.

1 Pet. 1.8.

in unum

in unum

in unum

in unum

in unum

in unum

in unum

in unum

ces (*Gratum facientes*) as hath  
beene proved; Looke how the  
Rationall Soule implyeth the  
Animall, so doth Godly Weep-  
ing iustifying Graces, being In-  
dividuall.

## §. 45.

But *Bellarmino* might haue  
learned, not only in *Scriptures*,  
but in *Schoolemen*, That Contri-  
tion must be augmented and en-  
creased; And, That Contrite  
Weeping can never so displease  
rectified Reason, as to exceede  
for Sinne: Vnlesse as one of *S.  
Iudes* Sensuall Separatists, or tea-  
chers of Sensuality, he would de-  
lude the Simple with Sensuall  
Wisedome; That Whorish  
Teares of every Hypocrite and  
Reprobate, are Teares of true  
Contrition; which hath beene  
shewed to bee no other then  
worldly

*Bonau. in*

4. *Sent.*

*Dist. 16.*

*P. 1. A. 4.*

*Q. 1. C. 2.*

*Aguin. in*

*Suppl. Q. 3.*

*A. 2.*



worldly Weeping for Spirituall things, commonly in the outward senses, or in a sensuall respect, and no Godly Weeping in inward Humiliation, which is the very Essence of Contrite Weeping, whereby the Will disliketh and dissenteth from Sinne, And is not to be taken for the bare outward Effect of true Contrition. As it is true, *Οὐδὲν δὲ ὅτι ἐν πάρεσσι δακρύει*, There is nothing sooner dry then a Teare, so there is nothing sooner out of season then Worldly Weeping; Which if it be fresh, finds some to commiserate it; If stale, is rather entertayned with scorne then commiseration: But Teares of Repentance come never out of time: They can never be shed either too soone, or too late, or too much. But the De-  
meanour of their *Pope Nicholas*

*Bonan. in 4  
Sent. Dist.  
16. P. 1.  
A. 1. Q.*

*Eras in  
Adag. Chil.  
4. Cent. 9.*

*Plat in  
Vit. Nsch.  
3.*

*Aug. de  
Civit. Dei.  
l. 21. c. 5.*

*Aug de  
vera &  
fal. Penit.  
c. 13.*

*Pelusi 2.  
Ep. 76.*

the Third seemeth more Religious and Devout then that of *Ignatius* or *Xaverius*, *Qui semper dum solennia ageret, Lachrymas funderet*; Who alwayes Wept, when he worshipped, saith the Antiquary. Finally we reade of a Stone in Arcadia called *Asbeston*, which being once made hot can never be cooled. And why may not every blessed Mourner bee like the *Salt in Sicilie*, which in the fire swimmeth like Water? Or like the stone *Asbeston*, which once being hot cannot be cooled? But *Augustine* is punctuall in this point, *Non est satis quod doleamus, sed non semper doluisse doeamus*, It is not sufficient to Weepe, but we must Weep that we haue not alwayes Wept. And *Isidore* observeth, that the Lord in iudgement doth afflict them with diverse diseases that quench

quench this Motion of his Spirit. But lest any should thinke the Matter not *Tanti*. For mee, *Firmius valeret, si ab Evangelica Lege non dissonaret*, This doctrine should haue gone for currant if it had not gone awrye from the Gospell. And were not openly professed by the *Mooke-Grace* Civility of many *Morall Protestants*. For as *Arcefilas* having considered the Contradictions and Oppositions of *Philosophers* among themselves, in the end contemned them all, *Et constituit novam non Philosophandi Philosophiam*, And invented a new Philosophie not to studie Philosophie: So *Worldlings* and *Atheists* expending the differences in Weeping, haue resolved not to Weepe. But I haue done: Yet all may conceiue by this little, That no *Iesuite*, *quæ Iesuite*, ever Wept

*Cypr. Epist.*  
30.

*LaBant.*  
*Instit.*  
L. 3. c. 4.



August.  
Conf l. 12.  
c. 32.

Wept with Iesus, *Gracious God,*  
*Verbo tuo pasce nos, ne error illudat,*  
Feede vs with thy Word, that  
Errour deceiue vs not in Weep-  
ing with Iesus.

2. Information.

§. 46.

Aug. Conf.  
l. 10. c. 38.

**A**S Internall and Spirituall  
Ioy, arising from Peace of  
Conscience, Assurance of Remis-  
sion of Sinne, and Testimonies  
of the Favour of God, are the  
*Inheritance of the Regenerate*; So  
Weeping is and must be their Por-  
tion in this *Vale of Teares*. For  
in them, *Contendunt latitia flenda*  
*cum letandis mœroribus*, Mourn-  
full Mirth striveth against joy-  
full Sorrow. Their Life is tem-  
pered with Sweete and Sowre,  
and

and therefore they must looke  
for a mixture of both;

*Vsq̃ue adeo nulla est sincera voluptas*

Never is Assurance of true  
Ioy sealed to Man without  
Weeping. The wicked indeed  
hunt after nothing but Mirth,  
never caring how lawlesse it be,  
so it bee pleasant; For where  
the World is the God, there  
Pleasure is ever the best Devo-  
tion: But mortified Soules have  
learned to scorne Sinfull Ioyes,  
and affect either solide delights  
or none; And had rather Weepe  
for want of Mirth, then be trans-  
ported with Wanton Pleasure.  
As in *Eliab his Sacrifice* there  
was both *Fire and Water*, where  
the Fire consumed the Water  
on the Altar; So in the Sacrifice  
of a Contrite Heart, there must  
be both the Fire of Believing,  
and Water of Weeping; And  
in

1. Kings  
18. 38.

in the end, the Fire of Faith will dry vp the Streame of Teares. The whole course of Nature in the innumerable and severall changes thereof, instructeth vs daily, that Rejoycing and weeping haue such intercourse in this Life, that our inward thoughts doe often breede an outward showre, and that showre a Sunshine; So that although to day we Weepe not, yet to Morrow perhaps we cannot but Weepe; To day, we may reade *Salomons Song of Songs*, to morrow perhaps we must point out the *Lamentations of Ieremie*. This variable Condition in the Regenerate, evinceth not alwayes misery threatned against them, neither giveth it any being of Misery vnto them, or in them; But rather worketh both Sense and Cure of all their miseries. Now  
if



if we would know, *Moueat tantos  
qua causa dolores*, What may be  
the Causes of their so much  
Weeping; *Bernard* sheweth vs  
foure causes. 1. Our owne Ini-  
quities. 2. Worldly miseries.  
3. Compassion of others. 4.  
The Loue of eternall Glory:  
For the First, *David* made his  
bed to swimme, and watered his  
Couch with Teares; For the  
Second, *David* likewise bemoan-  
ed his woefull Sojourning in  
*Mesech*, and dwelling in the  
Tents of *Kedar*; For the Third,  
*our Saviour* Wept ouer *Hierusa-*  
*lem*; For the Fourth, The Church  
by the Rivers of *Babylon* fate  
downe and Wept: All which  
more compendiously we reduce  
to this *Dichotomie*, Sinne and Pu-  
nishment, *Hinc ille Lachryma*,  
Hence proccede all our Teares.  
For Sinne (being the cause of the  
Lords

*Bern de  
Modo Vi-  
uen. Serm.  
10.*

*Psal. 6. 6.*

*Psal. 120. 5.*

*Luke 19. 41*

*Psal. 137. 1.*

Lords hatred & hostility against vs, the Seede out of which all misery groweth, and the Debt, for which we should be cast into perpetuall Prison, were it not pardoned) doth no lesse make vs miserable, then the Punishments of Sinne. Seeing then, so long as,

*Manent Sceleris vestigia nostri.*

Sinne is the first Cause why the Regenerate doe Weepe, their Weeping would bee easily excused, if it could be perceived how their Thoughts are justly distempered, *First at the Corruption of Sinne in themselves, Next at the Dominion of Sinne in others.* Were it but for these two only, I know not why any, whose understanding is enlightened with Grace, should haue Pleasure or Liberty (almost) to doe any thing, but only to Weepe.

§. 46.

And first, who but a stranger to a wounded Spirit, can with dry eyes humble himselfe before the Lord in *Affliction of Conscience for his owne Sinnes*, when as, if but in the end of one day hee should examine his Thoughts, Words, and Workes, from his waking in the Morning to that houre, when he beholds the spots of his Soule, his Decayes of Grace, his Neglect of Duties, his Coldnesse in Religion, his Fall from his first Loue, and the many breaches of his Conscience; Surely, such a one is (though a *Monarch* in this World) more to be pitied then a Galley-slave, that in such Misery pitieth not himselfe with Weeping. *Quid miserius misero non miserante seipsum?* There is  
none



Aug. Conf.  
lib. 1. c. 13.

Cypr.

Aug. de  
Nupt. &  
Concup.  
L. 2. c. 2.

none in (*Augustines* judgement) so miserable as that Man that commiserateth not himselfe. But if hee finde himselfe lapsed with *Peter* into Perjury, with *Manasseh* into Idolatry, with *David* into Adultery, with *Paul* into Blasphemy, or the like grievous and scandalous Sinnes, then doe they know that, *Magnum peccatum magna deleri vult Misericordia*, Great Sinnes must bee wiped away with great Mercy, and great Mercy must be sued for with great Weeping: Therefore nothing but Chattering like Cranes, Mourning like Doves, or making beds to swimme with Teares can bee sufficient to expiate the hainousnesse of these iniquities. Our dayly conflict with Sin, *Etiamsi non sit damnabilis, quia non perficit iniquitatem, est tamen miserabilis*,

*biles, quia non habet pacem*, How-  
 ioeuer it bee not damnable, be-  
 cause it accomplisheth not sinne,  
 yet it is miserable because not  
 peaceable. Thus also enclo'ed  
 in the horrible pit (as the *Pro-*  
*phet* speaketh) of terrour in  
 Conscience for our Sinnes, be-  
 sides outward Vexations from  
 the *Dragons and Ostriches of the*  
*World*, the immediate Malice of  
 Satan, and in a manner the  
 Floods of Gods Indignation,  
 going ouer our Heads and  
 Hearts, there must bee in vs a  
 great Mourning, as the *Mourning*  
*of Hadadrimmon in the Valley of*  
*Megiddon*, before we can be true-  
 ly reconciled to God: And in  
 this case, *Hoc ipso sunt Maiores*  
*tumores, quo minores dolores*: The  
 lesser our Weeping, the greater  
 is our Wickednesse. For so  
 much as we could neither see

L

our

our finnes nor sorrow for them, did not the Lord both enlighten our vnderstandings and soften our Hearts in Weeping; the Regenerate can and doe forget all things, and among all things themselves also, to finde the Favour of the Lord, and to seeke it by Weeping. As the highest Heaven draweth all the inferior Orbes with the Circumference thereof, although they haue naturally a contrary course or motion, so our Reason enabled by Grace, draweth all our Appetites, to this service and Sacrifice, although they haue properly an Inclination cleane contrary to Weeping. Where then were our iudgements? Where were our right Wits? Nay, Where were our Inordinate Selfe-Loue, which is alwayes carefull to auoide both losse and  
harme;



harne; If when the Lord enlightneth our vnderstandings, we should drowne our Sinnes in Wantonnesse and not in Weeping? In all things we are bound after Repentance, to seeke nothing but the Honour of God, and the Contempt and Abnegation of our Selues; Which we doe most, when wee Weepe most: therefore the more Teares we shed for our Sinnes, the more we doe both loath and lament the service we haue done them, the sooner seeke wee to withdraw our desires from their subjection, and the surer are we to finde the Favour of God: What then should Penitent sinners do? But live in Lamenting the Errours of their life, and consume all their dayes which are to come, in bewailing every part thereof, which is past, and

Luke 13.3.

2 Cor. 7.10

watching against the depraved Passages to come ; Rejoycing chiefly, when they can bee sorrowfull for their sinnes, even when all Dishonours and Punishments doe runne vpon them for the same. *Repentance being absolutely necessary to Salvation (for except we Repent, We must perish)* and there can be no true Repentance without Mourning and Sorrowing, in respect that it is a *Godly Sorrow that worketh Repentance to Salvation.* Since it is then either Weepe on Earth, or Weepe in Hell, Woe vnto vs if we deferre our Weeping, woe vnto vs if wee Weepe not for our deferring it, Woe vnto vs if we Weepe not as soone as we can, And Weepe not for this, that we wept no sooner.

§. 48.

As for the *Dominion of Sinne* in others, what Heart, vnlesse it be in danger of Finall Hardning, may not be proyoked to Weeping in Indignation: When especially it beholdeth Wanton Worldlings to rejoyce in that condition of life, for which they can never sufficiently lament. For they Rejoyce in their Sins, which will eternally ruine their Bodies and Soules. *Exitus auspicio gravior*; Their end is much more horrible then their Beginning; They beginne in Pleasure, but they end in Paine. When *Dolphins* leape and play in the Sea, it is a sure signe of some Tempest approaching; And when the Wicked sport and Solace themselves in their Sinnes, it is an infallible Argument.



1 Tim. 5. 22

Seneca.

Gregor.

Seneca.

ment of their ruine at hand. Of which ruine all they likewise are Partakers, that Weepe not for the Sinnes of others, because their not Weeping sheweth, they are guilty, and doe presumptuously Partake of those very finnes which others commit. For of finnes *some be Factors, some be Authors*, Of both, the Heathen wittily, *Nil interest faveasne Sceleri, an illud facias*, It is in a manner all one, to commit and to commend a Villany. But Divines say more, *Non caret sc:upulo occulta Societatis, qui manifesto discrimini non occurrit*; Hee is suspected to be an Abettour of evill, who endeavoureth not to abandon evill. For so much then as, *Vitia serpunt ad vicinos, & Contactu nocent*, Sinnes of others are like Plague-sores, which breath out an Infectious favour

savour to all that approach them:  
For the fuller Explication of  
this Trueth, it will not (I hope)  
seeme tedious, if I insist a little,  
and consider two things in our  
Participation of other mens sins;  
1. The Degrees, 2. The Dan-  
ger of our Participation; The  
more to informe and enforce  
our Weeping.

## §. 49.

For the First: As Lawyers  
make two Degrees of *Accessories*,  
or *Participatours*, One *Antecedent*  
before the Offence committed,  
Another *Consequent* after it is  
committed; So in Divinity we  
may be Partakers of other Mens  
sinnes, both before they bee  
committed and after: For Sinne  
is like the *Serpent Amphisbana*  
which hath one Sting in the  
Head, and another in the Tayle,

2 Sam. 16.  
21.

1 Sam. 22.  
21.

2 Sam 12 9

and powreth out Poyson at both ends, and that, *Ore trifulco*, With a Threefold sting. For first, before the Working of any Wickednesse, others may be Partakers of it, 1. By Counsell, 2. By Commandement, 3. By Provocation, 1. Other Mens sinnes may be made ours by *Givingevill Counsell*, and so sinned *Achitophel* in advising *Absolom* to vnnaturall Lust: 2. By *Commanding*, and that, either *Directly*, Commanding by direct Precept of *Word*, as the Murther of the Lords Priests is imputed to *Saul*, because he commaunded *Doeg* to fall vpon them; Or of *Writ* as the killing of *Vriah* is imputed to *David*, for that hee wrote vnto *Ioab* to set him in the Forefront of the battell: Or else *Indirectly*, by indirect authorizing of others to worke  
Wic-



Wickednes, And thus as he that  
bindeth a Stone in a Sling, to be  
discharged at all adventure ;  
So is he that giveth honour to a  
Foole, setting him in place of  
Authority ; For he that putteth  
a Sword into a mad-Mans hand,  
is guilty of the mischief com-  
mitted by him. 3. By *provocati-*  
*on*, as it were even by daring  
of others to any Sinne, as  
*Iezebel* vrged *Ahab* to op-  
presse *Naboth* for which of-  
fence, as the Doggs licked *Na-*  
*boths* blood, so they devoured  
her flesh ; In like sort the com-  
mon Provocations to need-  
lesse Oaths, frivolous Con-  
tentions, excessiue Drinking,  
and the like, fall within the  
compasse of this Fault ; Or by  
alluring intisements to Profite  
or Pleasure.

Prou. 26. 3.

1 Kin 21. 7.

2 Kin 9. 36

Prou. 1. 14.

Prou. 7. 18.

§. 50.

Psal. 50. 18.

2 Iohn 11.

After a Sinne is committed, others may bee guilty of it, 1. By Consent, 2. By Connivency, 3. By Defence. *And first Consent* maketh vs guilty of other Mens Sinnes, whether it be Expressed in *Deed*, as when thou sawest a Thiefe then thou consentedst with him, and hast been Partaker with the Adulterers; Or in *Word*, as he that biddeth an Heretique God-speed, is partaker of his evill deeds, Or else if it be by Suppressed Consent, for there is, *Consensus Silentij*, A Consent of Silence, When Sin is not rebuked by those, that are warranted thereunto by speciall calling, according to that Commandement, *Leviticus 19. 17. Thou shalt in any waies rebuke thy Neighbour, and not suffer Sinne upon*

upon him : The reason heereof  
 is, for that as, *Malum Consilium  
 inducit in Peccatum ; Sic Malum  
 Silentium relinquit in peccato*, evill  
 Counsaile leadeth vnto sinne, so  
 evill silence leaveth in sinne;  
 And it is a great want of charity  
 to deny that favour to a Man,  
 which must bee afforded to a  
 Beast, yea to an enemies Ass: *Exod. 23. 24.*  
 But if a Man want warrant to re-  
 prooue, then he must mourne *Ezech. 9. 8.*  
 for the offence, and Pray for the  
 offender, so happily he may es-  
 cape the generall scourge when  
 it commeth. 2. *Connivency*, when  
 we winke at sinnes committed  
 by others, and this especially is  
 the common Sinne of Superi-  
 ours, to whom the Sword of  
 Authority is committed, for cut-  
 ting off Malefactours; There-  
 fore, *Qui tolerat aliena peccata,  
 cum tollere possit, sua facit.* Hee  
 that

*Rem. 13. 4.*



1 Cor. 5. 1.

1 Sam. 2. 17

Iona. 4. 9.

that tollerateth the finnes of others, when he may take them away, maketh them his owne: This was it, which the Apostle so sharply censured in the *Corinthians*, who neglected the rod of Discipline against the incestuous Person; And this was it, that pulled downe an endlesse iudgement on *Eli* his house.

3. *By Defence*, when wee defend the finnes of other men by Lessening, Excusing, Iustifying, or Countenancing of them; When men are blinded or besotted with violent Passion, to extenuate or iustifie their owne sinnefull actions, as *Jonah* did his anger, is vsuall; but to become a Proctor or a Patrone of other Mens Sinnes (seeing every one is naturally prone to mislike that evill in others which they allow in themselves) this bewrayeth

wrayeth an Affection strangely depraved and poysoned with Wickednesse : *Salomon* casteth these two into an equall ballance of Abomination before God, *To justifie the Wicked, and to condemne the just*; And therefore this kinde of iniquity is branded with a double curse, one of God, Woe vnto them that call evill good; Another of Man, He that saith to the Wicked thou art righteous, him shall the people curse, Nations shall abhor him.

Prou. 17. 13

Isa. 5. 20.

Prou. 24. 24

Next the *Danger and Damage* that commeth by this Contagion is exceeding great: Yet the slight regard and slender conceit that most Men haue of their owne misdeeds, wherein they be sole and principall *Agents*, doth evidently shew that they make  
small

Reuel. 18. 4.

small or no Conscience of being *Accessaries* to Sinnes wrought by others. But it is the voyce of Heaven, That those that bee *Partakers in Sinnes*, shalbe *Partakers in Plagues*: Yea it is a Rule of Equity, approved both by *Naturall and Civill Reason*, that, *Accessorium sequi congruit Naturam Principalis*, It is meete that the *Accessory* be esteemed of the same nature with the Principall: And according to the Practise of all Nations in the best governed States, *Agentes & consentientes pari poena plectuntur*, A&cours of Sinne and Consenters to Sin are punished alike. Now as the Execution of this Iustice in temporall Causes restraineth Multitudes from much Mischiefe: So ought it to curbe vs much more in Cases of Conscience, & that for these two Considerations.



§. 52.

First, because as in humane Lawes, there be no *Accessories* in some offences, but all *Principalls*, as in *Treasons* or Attempts against the life of the Prince, and wilfull Murthers; So it is to be judged of all sinnes whatsoever; For in true Construction of Divinity, every Sinne is a wilfull Murther of the Soule; And it is attempted against the life of the King of Kings, because the Redemption thereof, cost the Sonne of God his life. And this Consideration, though it concerneth all Men most neerely, yet especially the *Masters of Assemblies, whether Civill or Ecclesiasticall*, because the Neglect thereof, is such a kinde of Idolatry, as transformeth them into Idols themselves, making them

to

to haue Eyes that see not, Eares that heare not, Hands that handle not the workes of Righteousnesse: But aboue all it boreth out the Eyes, and maketh them as blinde as ever was *Sampson* or *zedekiah*. And every inferiour Mans participation of other Mens Sinnes, is most vsually layd to the charge of the Superior: Infomuch, that as in the *body Naturall*, when we see one goe or doe amisse, though his feete or hands bee the next Actours of his Errour, wee say not, Are you lame? But, Haue you no eyes? or Can you not see? So what ever Swervings be in the *Body either Politick or Ecclesiasticall*, the blame lighteth not commonly vpon the Immediate Delinquents, but vpon the Principall Opticke Peecces in Church and Common-wealth;  
Whence

Whence Men say, Haue you no Magistrate? Haue you no Minister? Because these being as Guides and Guardians of the rest, should either prevent or reforme their Aberrations: And it is an old Saying, and a true one, *Qui non corripit, corrumpit*, Hee that reproveth not, reformeth not.

53.

Secondly, the equall Punishment and danger of all delinquents, as well of Consenters to Sinne, as Actours of sin, should make vs every way most watchfull in this Participation of other mens sinnes; Because as Voluntary Escapes among Men are punished *Lege Talionis*, By the Law of Requital, as the Goaler wilfully suffering any Prisoner to escape committed to his Custody,



1 King. 20.

42.

1 King. 22.

34.

1 Sam. 3. 13

Aug. Epist.

182.

study, suffereth as in case of the Party escaped, be it for Debt, Fellony, or Treason; so likewise in Gods Iustice, when Magistrates suffer Malefactours to passe unpunished or vncontrouled, that come within their compassse. As it was threatned to *Ahab* for letting *Benhadad* goe, whom the Lord had delivered into his hand to be put to death: And as it was threatned to *Eli*, for not restraining his Sonnes, when they made themselues vile: The like Sentence may all Men justly feare, who neglect the abandoning and punishment of offences in their severall places; For, *Illicita non prohibere Consensus Erroris est*, Not to restraine Sinne is to maintaine sinne: Especially being tyed thereunto by solemne oath, which wrapperh men into a double danger;

One,

One, of the Sinne, which they suffer yncensured; Another, of Taking Gods Name in vaine, which can never escape a fearefull Affliction. And therefore *Augustine* searching out the speciall reasons, why in common Calamities of Warre, Famine, and Pestilence, Good Men often perish with the Bad, saith, *Iure uitam istam cum ijs amaram sentiunt quibus peccantibus amari esse noluerunt*, They iustly tast the bitternesse of Gods wrath, who would not bee bitten in rebuking the transgressions of his Will.

*De Civit.  
l. 1. c. 9.*

§. 53.

And thus, if we consider the degrees and danger in Participation of other Mens finnes, Lord! With what bitternesse of Spirit may the Godly groane; How should they

M 2

charge

charge their Eyes with Teares,  
their Brefts with Sighs, Their  
Tongues with Complaints, and  
their whole Bodies with Dis-  
quiet? How ought they not to  
double the force of their Weep-  
ing? When they see Sinne so  
audacious, when *Esauiſme*, *Hypo-  
criſie*, *Irreligion*, *Iniquitie*, and the  
lone of the World ſo abound? When  
delayed and perverted Juſtice is  
turned into Hemlocke, and tur-  
neth ſome men out of their wits,  
maketh others ready to deſtroy  
either themſelues, or their ad-  
verſaries, yea ſometime their  
Iudges? What man vnleſſe he be  
a *Cain*, or of the brood of *Cain*,  
can deny himſelfe to be his bro-  
thers keeper ſeeing he cannot o-  
therwiſe keepe his owne Soule  
from the pollutions and puniſh-  
ments of other mens finnes in a  
froward & crooked generation?



§. 54.

But heere if (inverting our Saviours speech) I should somewhat straine at Camels, and swallow Gnats; Complaining with the Prophet; The Leaders of this People cause them to erre, and they that are led of them, are destroyed, both City and Countrey would (I feare) quickly report, that my Complaint were causelesse. For mine owne part I professe and protest that no Child of the Prophets should be lesse troubled with, *Iohnahs Passion*, would the Lords Mercy make mee in this matter an Ignorant, and the great Ones Innocency my words all impertinent. Yet who can but Weepe, when hee seeth that such as are, *In seculo primi, in Christi Familia ultimi*, Placed neereſt on Earth

Mat. 23. 24.  
Exod. 9. 16.

Hierony  
ad. 4.

M 3

vnto

Eccle. 8. 11.

Isay 26. 10.

Rom. 1. 32.

Oba. 11. 12.

vnto the Lord, either most Opposite to the wayes of Grace and workes of Godlinesse in themselves, or wanting all courage in defence of the Lords servants, and Opposition of his Enemies; or when hee seeth their cruell Pitty roward the Wicked, like water powred vpon Lime, instead of quenching to kindle the rage of their iniquity. When wee see Men armed every way with Gods owne Authority, and knowing the Iudgement of God (that they which commit such things, are worhy of death) yet not only doe the same, but haue pleasure in them that doe them; When wee see such as with *Dauid* should fight the battailes of the Lord, yet with *Edomites* in the *Prophet*, either standing on the other side, in the day that

Stran-

Strangers and Forrainers cast  
lots vpon Hierufalem, and are as  
one of them, or looking on in  
the day of oppression, if not  
speaking proudly in the day of  
our distresse; or at the best, more  
charitable and mercifull, then  
the God of Mercy hath allowed  
or commanded them; When  
we see (I say) these and the like  
Abominations committed by  
Great Ones in Authority (Pa-  
trons of Profaness and Perse-  
cutors of Godlinesse) what can  
we doe but Weepe and Waile,  
beholding such Men (for some  
private interest or base engage-  
ment) Which in all likelyhood  
entred into their Places and Of-  
fices, like *Stratocles* and *Dromi-  
clidas*, as into an harvest of Gold)  
corrupting or interrupting pub-  
like Iustice, whereby their supe-  
riours are abused, Inferiours op-  
pressed.

*Plutar.*



pressed, Religion discountenan-  
ced, and the Righteous discour-  
aged, by their murdering Ex-  
ample, or forbearance of the  
Wicked.

## §. 55.

I know how well mercy be-  
commeth the mouth of Gods  
Minister, and that we should not  
bee Whetstones for Rigour and  
Seuerity: But withall, I resolute  
with *Augustine*, *Sauire nolumus*,  
*dormire nolumus*, As I would not  
perswade to Cruelty, so I would  
rouse vp from Securitie. Though  
Wee haue not so learned Christ  
in his Word; Yet the indeleble  
*Notions of Nature* haue (I am  
sure) imprinted this in our  
hearts, that most People are like  
Sheepe, easilier following exam-  
ple, then led and driven by lawes  
and Statutes, and therefore

*Aug. de  
Fide &  
operib.*

*Imme-*

*Immedicabile membrum**Ense recidendum est, ne pars sincera trahatur.*

The incurable Member must be cut off, if it were onely for feare of further infection; for a little Leaven leaveneth the whole lumpe of a Church or Commonwealth; and Sinne the more it is spared, the more it spreadeth. When then We are dayly vexed with the sense and sight of Sinne, *Nos flendo ducimus horas*, We doe Weepe, and must Weepe, and in Weeping may feare to presage concerning the Abettors (and such as should be suppressours of Iniquity) what may become of them and theirs; The *Angel of the Lord cursed Meroz*, and the inhabitants thereof with a bitter curse, because they came not to the helpe of the Lord, to the helpe of the Lord against the mighty. Onely thus much the  
righ-

Judg. 5. 23.

Esth. 4. 14.

2 Kin. 8. 12.

righteous bee perswaded with *Mordecai*: That helpe and comfort shall appeare vnto them out of another place, when Weeping they open their grievances vnto an higher Iudge, whose sentence is no dead Letter, but Dirfull Revenge. Could *Elisha* Weepe, when he foresaw what evill *Hazael* would doe vnto the children of Israel, And should not the Regenerate Weepe foreseeing the inevitable evill, which by the toleration and conversation of the Wicked cannot but ensue? The Regenerate therefore are no lesse grieved at the sinnes of others, then at their owne; seeing, the Lord is alike dishonoured and offended by both: Not as fearing to feelee some evill procured by our owne sins, but out of true Loue to God in seeing and hearing the vnlaw-



vnlawfull deeds of others, We must Weepe and vexe our righteous Soules from day to day. Thus as *Samuel* mourned for *Saul*, *Jeremiah* for the pride of his times, Our *Saviour* for the security of *Hierusalem*, and as Rivers of waters ranne downe *Dauids* eyes, because Men kept not the Law: So none can bee assured that his heart is sincere before God, if in the like cases he be not disposed to *Weeping*.  
*Va tacentibus de te, quoniam, Domine, loquaces muti sunt*; Woe to the Tongue-tyed in thy Cause, O God, for the most Talkatiue are too silent. He beareth no dutifull respect to the Lord, that can behold Transgressours, and is not grieved. It grieyeth a friend to heare or see the disgrace of a Friend, but the Regenerate ( who are called  
*Christ*

1 Sam. 15.  
 35.  
 Iere. 13. 17.  
 Luk. 19. 41.

Psal. 119.  
 136.

*Christs Friends, Iohn 15. 15.)*  
 should shew but poore friend-  
 ship, if they should not be affect-  
 ed at wrongs done to his Maje-  
 stie. He cannot be truely Reli-  
 gious that in comparison be-  
 moaneth not, when he conside-  
 reth the fiery jelousie of the  
 Lord will breake forth sudden-  
 ly and inevitably with Stormes  
 and streames of Indignation vp-  
 on such swarmes and Millions of  
 People, as in his sight and to his  
 knowledge, for some Wretched  
 Vanities of this momentany  
 life, heape vp wrath against the  
 day of Wrath, even all the hor-  
 rours and tortures of which any  
 created nature can be capable e-  
 verlastingly.

§. 56.

Secondly, *Punishments of Sinne*  
 cause the Elect to Weepe more  
 excel-

excessiue both in Number and Measure then others; Although they feare them not, but dayly expect them, because they dayly deserue them: Knowing that they dayly offend, they know also that Divine Iustice will not suffer sinne to bee unpunished: And often, *Secura eorum scit Conscientia, quod non propter peccata patientur*, Their secure Consciences know well, that they suffer not for their Sinnes. Yet, it is an infallible marke of *Hypocrites*, to discerne the face of the Skye, and not to discerne the Signes and times, in time of their visitation, and not to know the things which belong vnto their Peace, but then to haue them hid from their eyes. It argueth desperate hardnesse of heart, particularly in *Ahaz*, that he was not humbled by Afflictions, but  
in

*Hier. ad  
Eusac.*

2 Chro.  
28. 22.



Iere. 5.3.

Bern. super  
cant. Serm.  
26.2 Sam. 24.  
17.

Iere. 9.1.

in the time of his distresse hee  
trespassed yet more against the  
Lord; And generally in every  
*Reprobate*, that, though they bee  
smitten, yet they will not sor-  
row, though they be consumed,  
yet they refuse to receive Cor-  
rection. When the Regenerate  
Weepe; *Non quia percussi plorant,*  
*arguunt ferientem, sed provocant*  
*Pietatem, Severitatem flectere satia-*  
*gunt.* Beeing smitten they  
Weepe, not because they accuse  
the Smiter, but they implore his  
Mercy, because they would ap-  
pease his Iustice. It is then the  
Symptome of a Sanctified and  
Mollified heart to Weepe as  
*David*, when he saw multitudes  
swept away with the Pestilence;  
and as *Ieremiah* wished his head  
were waters, and his eyes a foun-  
taine of Teares, that hee might  
Weepe Day and Night for the  
flaine

slaine of his people. Though we haue no cause of dejection for our owne particular Grievances, wee haue more then cause to Weepe, for the Miseries of others, for whom the Lord reserveth heavy hammers of wrath, to breake their Obstinacie, to bridle their boldnesse, and to beate downe their Rebellion against him, that so, if it be possible, hee may draw them to an higher, or driue them to a deeper Consideration of themselves.

## §. 58.

Lastly, Where the Spirit of God worketh a thorow Meditation of misery, hee maketh the very *Horrours of Hell* to bee a meane of Mourning; And to speake vnto vs, as *Dalilah* to *Sampson*; Vp and arise, for the *Philistines* bee vpon thee *Hell*,  
even

Indg. 16. 20

*Aug. de  
Gen. cont.  
Manich.  
l. 2. c. 28.*

even Hell it selfe, in the worst  
sense, not the Graue of the bo-  
dy, but of the Soule, is at the  
doore, nay behind the doore.  
For, *Nihil sic revocat nos a Pecca-  
to, quemadmodum inbiantis Gehen-  
na Cogitatio*, Nothing so power-  
fully draweth vs from Sinne, as  
the Meditation of the Horrors  
of Hell; In which as *Popish wri-  
ters* presumptuously make Maps  
of Hell, as if they had surveyed  
the Regions of it; So *Protestants*  
on the other side, are (mee  
thinkes) too brieft in their wri-  
tings and meditations of it,  
though it bee as impossible to  
apprehend the horrors of it by  
Contemplation, as to bepaint  
the Situation of it by Descripti-  
on. Yet the Regenerate, not  
confounded (as ordinary Pro-  
fessours) with a short fit or flashes  
of Hell in their Consciences,

*Omnia*



*Omnia felicitati plena timori habent.*

Doe alwayes feare, and take no rest, before in their perplexed Agonies they get pardon in Christ, even by Weeping; Giving all diligence to make their Salvation sure, and to escape so great Condemnation. They suppose not that God created *Hell-fire* only, to punish the Devils and Damned Soules, but rather to keepe sinners from Damnation, to incite them to Mortification, and to raise them to Glorification: For, so much as a Man feareth the punishment that hee hath deserued, so much more carefully will he both Weepe and avoyd those faults which he hath committed. *Non cito perit ruinâ, qui ruinam timet,* He that feareth destruction is neither easily nor often destroyed in it. Thus they awaken and arouse

N                      them-

*Seneca.*

Cypr. de  
Discipl &  
Hab. Virgin

themselves to fore-see Hell in  
it owne shape, and to fore ap-  
point themselves, not against the  
first Death, which they cannot  
auoyde, but against the Second,  
which they may, if they get  
their part in the first Resurrecti-  
on by Weeping. Whence it  
commeth to passe that heere al-  
so they bewaile not their owne  
estate onely, but as Christ  
(knowing that, *Qui cupiunt esse  
Christiani, debent quod fecit Chri-  
stus imitari*, Who desire to bee  
Christians should imitate the  
deeds of Christ) They weepe for  
others, and lament the stupiditie  
of infinite sorts of People, that  
see one another, like silly fish,  
taken out of the Pond of this  
World by Death, but thinke not  
of the Fire into which they  
come; They see *Atheists* and  
*Epicures* boldly and beastly sit-  
ting

ting downe ( as *Israelits* in the  
wildernesse ) to eate and to drinke  
and rising vp to play ) neuer ca-  
ring to consider, nor hauing any  
mind or power to thinke of that  
horrible Monster, neuer enough  
feared, that dreadfull Page and  
follower of death.

*Sicq; tenent Lachrymas, quia nil lachrymabile cernunt*

Thus they weepe not now,  
because they see not with whom  
they haue to beginne when they  
haue done with Death, which is  
but the beginning of their Wee-  
ping: In which, *Tanto quisq; tole-  
rabiliorẽ habebit damnationem,  
quanto hic minorem habuit Iniqui-  
tatem*, Their Damnation (as *Au-  
gustine* proueth pithily) will bee  
more tollerable, by how much  
their iniquity hath bene the les-  
ser in this life. Whereas nature,  
euen meere Nature, and *not* only  
the *Platonists* and other wise and

*Aug in  
Enchir.  
cap. 39.*



learned Heathen amongst *Grecians and Romans*, but the Vnlettered *Sauages and Scythians* also, haue and doe out of Natures Instinct, and Diuine Impression, know and admit of a Place of euerlasting well and ill beeing after death, for the soules of men. But these *Monsters of men*, though they willfully shut their owne eyes, and blot out the Principles of Nature, doe make the regenerate to shed many Teares, because they feare not the wrath to come, *Quod metuerent, si crederent, quia non credunt omnino, nec metuunt; Si autem crederent et cauerent, si cauerent euaderent*; vvhich they would feare, if they beleueed; But because they beleue not, they feare not, For if they beleueed, they would regard it; And if they regarded, they would auoid it. They consider  
not

*Cypr. de  
vni. Eccl.*

not how fearefully they will  
finde themſelves deluded, when  
their ſeared Conſciences awake,  
worſe then *Ionas* in the Tempeſt,  
even in a Gulfe, (*Horreſco refe-  
rens*) of Fire and Brimſtone;  
Where no rocke; nor moun-  
taine, nor arme of fleſh, nor army  
of Angels, can protect them  
from the irrefiſtible Indignation  
of the Almighty. But *Plura do-  
lor prohibet*, No more of this. It  
is then for theſe Conſiderations  
that the Regenerate are enclined  
to Weeping, and that their hearts  
are ſo often as *Limbeckes*; Some-  
times diſtilling their Weeping  
out of the Weedes of their  
owne Offences, by the fire of  
true Contrition; Sometimes  
out of the bitter Hearbes of o-  
thers Iniquities, by the heate of  
tender Compaſſion; Sometimes  
out of the Gall and Worme-

wood of Temporall and Eternall Iudgements, by the Flames of Spirituall Contemplation.

3. *Humiliation.*

§. 59.

**A**ND now, what Dolefull Complaint may wee not iustly pant forth, for that wee neither *See the iust Causes of our Weeping, nor Sorrow for them?* As if the Lord had neither enlightened our Vnderstandings, nor softened our hearts for this Worke; But concealed in this our day, the things which belong vnto our Peace, and hide them from our Eyes. But alas, oh Lord! *Vnde hoc Monstrum, & quare istud?* How long will it be before our secure Soules be awake-

*Aug. Confess. lib. 8. cap. 9.*



wakened to Weepe, that the Causes of our Weeping may be weakened? Thou that hast hitherto in Patience expected our Weeping, we beseech thee now in Pitty call vs effectually to Weeping. Oh! That we would heare, as the *Propbet* chargeth, The Word which is taken vp against vs, euen a Lamentation, before the Lord turne our Feasts into Mourning, and all our Songs into Lamentations, and before hee bring vp Sackcloth vpon all loynes, and baldnesse vpon euery head; And before hee make it as the Mourning of an onely Sonne, and the end thereof as a bitter day. How ought wee to humble our selues in this our want and Defect of Weeping! Wee may as iustly pleade as euer *Cyprian*, *Scelus non tantum geritur, sed docetur*, Sinne

Amos 5.1.

Amos 8.10

Cyp. 2.  
ps. 2.

is not only wrought, but taught ;  
And euery where wee may see  
with this same Father , *Quod &*  
*dolori sit & pudori* , What may  
make vs both Weepe and blush :  
For the fore-mentioned Causes  
of Weeping (and all other Cau-  
ses) may as palpably be found a-  
mong vs, as euer ; Onely wee  
want Grace to lay them to  
heart. Is it nothing to you , all  
yee that passe by ? Behold and  
see, where is that Place , ouer  
which wee may not Weepe, as  
once our *Sauour* Wept ouer *Hie-*  
*rusalem* ; That the impenitent  
Multitude, which vilifie all other  
meanes of Grace, might be mo-  
ued (if it were possible) by  
Weeping to bring forth fruites  
meet for Repentance ? And  
who seeth not , Indignation is  
come forth from the Lord, who  
hath so often set his Trumper to  
the

the mouth of his Prophets, Cry-  
 ing, An Eagle commeth against  
 the house of the Lord, because  
 the People haue transgressed his  
 Couenant, and trespassed against  
 his Law ? May not euery one  
 see *Jeremiabs* Almond rod and  
 secthing Pot, in the heauie Mes-  
 sages and Iudgements of the  
 Lord, vttered against vs touch-  
 ing all our wickednesse ? What  
 then remaineth, but that we take  
 heede, *Ne sit minor Medicina,*  
*quam vulnus*, That our Cure be  
 no lesse then our wound ; That  
 our VVeeping be no lesse, then  
 our wickednesse ; That wee  
 VVeepe, if not as *Ezekiel*, to the  
 breaking of the loynes, and  
 melting of the heart ; Yet as *A-*  
*mos*, VVailing in all our streets,  
 and saying in all our high wayes,  
 Alas, Alas, Calling the Huf-  
 bandman to Mourning, and such  
 as

Amos 8.1.

Cyp. Epist.  
31.

Ezek. 22.6.

Amos 5.16.



Isay 59. 11.  
12.

as are skilfull of Lamentation to Weeping. None euer had more Cause, to roare like Beares, and Mourne like Doves, then wee; For our Transgressions are multiplied before the Lord, and our Sinnes testifie against vs; Our Transgressions are with vs, and as for our iniquities, wee know them; Yea Truth faileth, and he that departeth from euil, maketh himselfe a prey: Surely the Lord seeth it, and it displeaseth him, that there is no Iudgement, no Mourning.

§. 60.

For if we consider our owne Personall Sinnes, and First put our hands into our owne bowes, Oh how leprous and loathsome doe wee pull them forth againe! Wee are by Nature, *Prius damnati, quam nati,*  
Found

Bern Sermon.  
2. de Pen-  
sac.

Found guilty to Dye, before we  
be borne to liue. Wee are not  
onely conceiued in Originall  
Sinne, borne and bred in the Pu-  
trifaction of corrupted Nature ;  
By reason whereof, as the blood  
of our first Parent was so infe-  
cted in his Fall, and Corruption  
was so fast fixed in his Nature,  
that he transmitted that Leprosie  
to all, who euer descended from  
him ; So not onely if we act the  
wicked motions thereof, but if  
yeeld Consent vnto them, or if  
without Consent wee take Plea-  
sure in thinking of them, then  
they turne to *Actuall Sinnes* : But  
these Delights doe so swarme in  
our Soules, and wee so often en-  
tertaine them with Consent, so  
often either in Deede, or by En-  
deauour bring them forth into  
Action, that we cannot but feele  
the Viperous Brood within vs :  
And

And yet we alwayes want either Remembrance or Disposition to Weepe. For sometimes Satan doth stupifie and benumme our Soules, and then wee haue little or no feeling of our Sinnes; Sometimes we are so sensible of our Sinnes, so apprehensiuie both of the Number and Deformity of them, that wee become thereby either ashamed or affrayed to bewaile them; That the Shame and Feare which Satan tooke away when wee committed Sin, hee restored againe when wee should Lament them. And not onely doth Commission make vs sinfull, but wee are guilty of euery Sinne wee hate not; For though wee cannot auoide all and euery Sinne, Yet wee should hate all and euery Sinne.

And



## §. 61.

And thus hauing totally polluted our Liues in Thought, Word, and Worke, with the Incestuous brood of Actuall transgressions ; Wee passe ouer a great part of our Liues in doing nothing , a greater in doing things to little purpose, but the greatest part in doing euill. VVe do either through Ignorance, not knowing God ; or Negligence, not following God ; Or through Malice, resisting God ; liue as without GOD in this world. VVe are so voyde of lque, that wee are hard and seuerie to our neighbour , as if wee had no sense of his sorrow , or Sorrow for his sufferings : VVe are so peruerse in our Conuersations, that wee abuse our *Superiours by Flattery ; Our Inferiours by Contempt,*

tempt; our Equals, by extreame Dis-  
daine. Oh how little doe we ei-  
ther desire or discern that  
which is *Good*; How little doe  
wee see or shunne that which is  
*Evill*! VVe may finde our selues  
in the passages of all our Acti-  
ons, not onely foolish, but sense-  
lesse; VVhence it is, that as a  
beastly and sauage Life seemeth  
Ciuilt to them, who haue beene  
continually brought vp in the  
same, because Custome changeth  
into Nature; So wee esteeme  
not our condition miserable, be-  
cause wee neuer knew what it  
was to be happy: Thus through  
continuall Vse we confirme our  
Impudency, and our Impuden-  
cie taketh from vs all Opinion  
of Sinning. In a word; That it  
fareth thus with vs, wee haue (if  
wee search our soules) our owne  
Iudgements for Iudges, our owne  
Thoughts

Thoughts for VVitnesſes, our  
 owne Conſciences for Executi-  
 oners, our owne Memories for  
 Registers of our Iniquities.  
 Now how little we do VVeepe  
 for all our Perſonall Sinnes (Al-  
 though no man can be priuie to  
 the priuate VVailings of other,  
 yet) our little Reformation doth  
 teſtifie; For Godly VVeeping  
 euer proceedeth from Displea-  
 ſure againſt Sinne; and Displea-  
 ſure againſt Sinne is accompani-  
 ed with Hatred of Sinne; and  
 Hatred of Sinne bringeth forth  
 Reformation: So that the Ar-  
 gument is vnanswerable from  
 the Firſt to the Laſt, That where  
 is no Reformation, there can be  
 no holy Lamentation, although  
 the Head were VVaters, and the  
 Eyes a dayly fountain of Teares.  
 VVhereupon we conclude with  
*Anſelme, Quid ergo reſtat, O Pec-*  
*cator,*

*De Miſer.*  
*hom. l. 1.*



D<sup>r</sup> Mis<sup>r</sup>.  
hominu l.1.

casor, nisi ut in tota vita tua deplo-  
res totam vitam tuam, VVhat then  
should a Sinner doe throughout  
his whole life, but VVeepe for  
the Sinnes of his whole life.

§. 62.

Cypr. Epi. 2.

Next, if wee consider the  
Sinnes of others, wee may see that  
as our Age is the last of all A-  
ges,, so it is the Sinke of all their  
Sinnes, and the Puddle of all  
Profanenesse. *Admonetur aetas  
omnis auditu, fieri posse, quod factum  
est; Nunquam aut senio delicta mo-  
runtur, nunquam temporibus Cri-  
men obruitur, nunquam Scelus ob-  
liuione sepelitur; Exemplum fiant,  
qua esse iam facinora destiterunt.*  
Succeeding Ages are taught, that  
that may bee done which hath  
beene done; Sinne neuer dyeth,  
but becommeth exemplary vn-  
to vs; And what was Execrable  
vnto

vnto others, is our example. Corruptions are bred in our Civill Bodies, as Diseases in our Naturall Bodies: At first they be not discerned easily, but they proceed insensibly, till that come to passe, which *Livy* observed in the *Romane Senate*, *Nec vitia nostra, nec remedia ferre possumus*, We can neither endure the *Maladie*, nor the *Medicine*. But few can, or (at least) will be perswaded that our Sins which threaten our desolation, are so incomparable or transcendent, that they haue not beene paralleled in former Ages: Yet if they consider, First that as this is the *Condemnation of the World*, that Light is come into the World, and Men loue darkenesse rather then light; So there was never more Light of Knowledge then now, and never more darkenesse of

O                      Impi-

*Decad. 1.  
lib. 10.*

*Iohn 3. 19,*

Isa. 5. 2.

Impietie then now ; For there could not bee such darkenesse of Sinne, if there were not such Light of Grace: But in that we openly reject all Goodnesse, we giue height to our Sinnes ; And therefore are worse then predecessours in ancient times, because we might bee better. Next, if they consider, that as *no Man euer planteth a Vineyard, but he will looke for fruit from it* ; So by how much our Meanes of Grace are greater, by so much are our Defects greater: But search wee all Records, and compare such helps, such Care, such Cost, such Expectation, with our vnfruitfull Workes and Wickednesse, and see whether any ancient times did ever parallel our times in Iniquity. Lastly, the *Ancient of times*, to whom all times are present, hath told vs that these last times



times shall bee worst; And our Experience doth justifie him with all, but the wilfull, that the Filthinesse of the People hath filled our Land from corner to corner; that now *Atheisme, Blasphemy, Ignorance, Infidelity, Impenitency, Hypocrisy, Intemperancy, Pride, Lust, Gluttony, Drunkennes, Sacriledge, Slaundering, Simonie, Lukewarmnesse and Neutralitie in Religion, Lingerin after Superstition and Idolatry, Falsehood in Dealings and Friendship till all burst againe, Vanity in following the Fashion without shame or modestie;* Vnto all, and aboue all these; we adde *Couetousnesse, and Wantonnesse, especially in Sabbath-breaking, the very scammie of all Impiety, the Dregges and Lees of our Nationall Impurity, that now, Flagrante vltio Gentisq; suoq;, about all Nations vpon the earth*

our People burne and boyle in these iniquities, more then euer *Sodome in Lust*, or *Samaria in any Lewdnesse*, that now the rest of the workes of Darkenes, which like hatefull Night-Birds, were wont to seek Corners, to avoide the wonderment of the World, doe declare themselves as the finnes of *Sodome*, and Men never blush to commit them openly. Which if they bee not speedily affronted and confronted, what can be expected, but that these iniquities be not purged from vs till we dye? Bur, Lord,

*Des meliora pñs, erroresq; hostibus illor.*

*Iudz. 5. 31.*

So let all thine Enemies perish, but let them that loue thee, be as the *Suxine* when hee goeth forth in his might. How little wee doe Weepe for these Abominations in others, is too too manifest, (*Nisi nos manifesta negemus*)

*negemus*) by our little care that  
 we take for the Reformation of  
 others. When the *Heathen So-*  
*lon* was demanded, what City or  
 Countrey was best governed;  
 That (said he) where the not  
 wronged, as well as the wron-  
 ged doe punish Vice and perse-  
 cute Wickednesse. But now,  
*Videntur peccata aliorum, sed non*  
*planguntur, quia non vindicantur,*  
 We see apparantly the Sinnes of  
 others, but bewaile them not,  
 because wee reforme them not.  
 As if for this Duty, namely to  
 reforme others, the *Magistrate*  
 did not beare the Sword, the  
*Minister* should not sacrifice his  
 dearest blood, and all Men were  
 not bound to pull others out of  
 the fire by discrete Admoniti-  
 on, or fervent Prayer, that the  
 Lord would be pleased to shew  
 them their Misery and his Mer-  
 cy;

*Hier. ad*  
*Gauden.*



Cypr. de  
bono pud.  
cit.

Ioh. 12. 42.

Chryso?

cy ; That so by this good Endeavour of all sorts of Men, *Vitia castigantur, ut odiantur*, Sinne may be reprovved, that it may be hated. But alas ! as the chief Rulers confessed not Christ, lest they should bee cast out of the Synagogue, For they loved the praise of Men, more then the praise of God ; So the Feare or Loue of Men, whose breath is in his Nostriles, haue taken away courage from our hearts, and our hearts (I feare) from the Lord. And yet lest any should bee discouraged with Singlennesse in this kinde of Sincerity, as though, *εἰς ἀνὴρ, εἰς ἀνὴρ*, One were none to doe any good ; A Father teacheth vs, that *Ἄρκει εἰς ἀνδραπὸς ζήλῳ πεπρωμένῳ ὁλόκληρον διορθῶσαι δῆμον*, One Man truly Zealous sufficeth to reforme a whole multitude,

tude. Now if we neglect in our Severall *Stations and Vocations*, to reforme Sinne in others, it cannot bee perceived that we pitie them, or truely Weepe for their Sinnes. But our carelesse Consideration of the fearefull condition, and wretched end of Impenitent Sinners where wee liue, working in vs so little or no care to reforme them, giveth but small testimony that our stony Hearts or Leaden Eyes can yeeld any Teares; When as all things doe Weepe for them, because these Wretches forsake the common Lord, vse all meanes to betray and crucifie him againe, regard Man and the deceitfull allurements of the Devil, more then either the Benefits or Threats of the Almighty; And fasten their thoughts vpon the creatures, contemning the power,

Wisedome, and Goodnesse of the Creator. Therefore the Heavens Weepe for them, the Angels Weepe for them, the Saints Weepe for them, all Creatures Weepe for them, and Christ Weepeth more for them, then ever he did for the *desolation of Hierusalem*, because their Sinnes defile others, deforme the Creatures, and depresse themselves into the deepest Gulfe of Woe.

## §. 63.

Aug Conf.  
l. 3. c. 2.

But because for mine owne part, *Magis misereor gaudentem in flagitio, quam dura perpeffum detrimento perniciofa voluptatis, aut amiffione mifer a felicitatis*, I pitie more a great deale impenitent Sinners rejoycing in finne, then others howsoever grievously afflicted with Crosses or Calamities:



ties: If wee consider, First, the *publike punishments of Sin*, which are alwayes infallible evidences of the Lords displeasure against sinners; Wee may perceiue that though the Lord hath smitten vs more then the *Men of Bethshemesh*, yea then the *Assyrians*, at one time; Yet we rejoyce rather in our Sins, then lament them. Verely wee haue seene with our Eyes, even those *Iudgements* which may be abundant matter of Weeping, and are very neere fore-runners of the great and terrible day of the Lord. Wee haue seene prodigious Apparitions in the Ayre, incredible Inundations in the Sea, wee haue had incomparable Earthquakes, fearefull Fires in our Houses, Extraordinary Plagues in the most Populous parts of this Kingdome, grievous and pining Famines,

1 Sam. 16.

19.

2 Sam. 19.

35.

Ezek. 21.9.

Cyp. ad  
Demet.

Famines, vnseasonable Seasons,  
 and many more Visitations, all  
 which we haue felt in such extre-  
 mity and vehemency; of which  
 these parts of the World are not  
 naturally capable: So certaine  
 it is that the *Finger of God* hath  
*beene in them.* And even now,  
 the Sword is sharpened, and also  
 fourbished; It is sharpened to  
 make a sore slaughter; It is four-  
 bished, that it may glitter;  
 Should wee then make Mirth?  
 Or should we not rather Mourne  
 and Weepe? May we not com-  
 plaine. *Ecce irrogantur diuinitus*  
*plaga, & nullus Dei metus est;*  
*Ecce verbera desuper & flagella*  
*non desunt, sed trepidatio nulla,*  
*nulla formido est. Si non interce-*  
*deret rebus humanis vel ista censu-*  
*ra; Quanto ad hoc Major in homi-*  
*nibus esset audacia facinorum, im-*  
*punitate secura?* Behold, Behold,  
 We

We feele the Iudgements of the Lord, yet we feare not the Lord; What if Man were not thus punished, how much more secure would his boldnesse be, through the impunity of his Sinnes? Death and Bloodshed, Strife and Sword, Calamities, Famine, Tribulation, and the Scourge, these things the Lord hath created for the Wicked to punish them. For there is no Evill (of Punishment) but the Lord hath done it: And every such evill is inflicted for Sinne; So evident it is that whatsoever common Punishments doe befall vs, they are from the Lord, and likewise for sinne. If *Mordecai* then and the *Jewes* had cause to Weepe, at the bloody Decree of an *Earthly King*; how much more cause haue we to Weepe at the Revelation of the Righteous judge.

Amos 3. 6.

Lam. 3. 37.

Esth. 4. 3.

Isa. 22. 45.



Numb. 16.  
46.

Hos 4. 1.

judgements of God: And with the *Prophet*, to Weepe bitterly, and not be comforted, because of the spoyling of the daughter of our People. For now is a day of trouble, and of treading downe, and of Perplexitie by the Lord God of Hosts. What shall wee then thinke or say of these punishments; but as *Moses and Aaron* of one suddaine Pestilence, There is Wrath gone forth from the Lord, and the Plague is begun. For the Lord hath a Controversie with the Inhabitants of our Land, because there is no Trueth, nor Mercy, nor Knowledge of God in the Land; By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they breake out, and Blood toucheth Blood; Therefore shall the land Mourn. And therefore doth  
our

our Land Mourne, and yet we  
doe not Mourne, for all these  
Signes of our displeased God.

## §. 69.

Yet the *Terrour* (if there were  
any tendernes left in our hearts)  
the *Terrour* that hath taken  
hold of some amongst vs, should  
vndoubtedly haue made vs,  
*Mittere legato: pro doloribus nostris*  
*Lachrymas*, To send our Teares  
as Messengers of our Sorrowes:  
Yea the *Tragicall ends and events*  
of others, should haue founded in  
our Eares,

*Cypr. Epist.*  
311

— *Lachrymosa poemata Tuppi.*

And haue affrighted vs, asto-  
nished vs, and so mooved vs to  
Weeping. For some of vs hedged  
about with increase of all out-  
ward blessings, yet having abu-  
sed them, though they bred se-  
curitie for a while, we haue seene  
their

their feare at length seize vpon them most violently and iud-dainely: Some of vs enjoying strength of body, yet having abused it to Intemperance, the Lord practised Martiall-law, and did present Execution vpon them, turning the height and Pride of their Strength into Lamenesse, Blindnesse, Deafenesse, Diseases innumerable, Though hee deferreth most of them vntill that solemne day of Iudgement to come: Others amongst vs having knowledge, but thereby elevated and puffed vp in their Soules, we haue seene them like *Angels of Light* fall from on high into the *Darkenes* of Ignorance, Errour, Curiositie, Inconstancie, Discontentment, Passions. We haue heard of Theft, Perjury, Robbery, Murther, Parricide, Fratricide, Homicide of  
all



all sorts, as perpetrated, so plagued (and what can bee more horrible? ) in the very acte of Sinning. And yet wee are farre from Weeping, that wee continue fearelesse and carelesse of the like vntimely shamefull Ends: Never blessing the Lord that in Mercy and Patience suffereth vs, and giveth vs all good things. Thus when the *Connivence of our Heavenly Father*, like the *Indulgence of Eli* towards his Sonnes, hath made so many of vs wanton and disobedient, wee never feare though hee worke extraordinary and rare judgments on others in our Israel, whereat our Eares should tingle, and our Eyes Weepe, lest when hee beginneth with them, hee likewise make an end with our Selves: Consuming all Wantons with a totall Destruction,

Iob 18.19.

Zachar 5.4

tion, without any dispensation,  
not leaving the least remem-  
brance of them vpon Earth:  
And *Rooting out Houses as well as*  
*Inhabitants*, Making the Stones  
at every Ioynt to Weepe, the  
Beames and every Pinne to  
Weepe. And both Stone out  
of the Wall, and Beame and  
every Peece of Timber may  
Weepe; yet We, more insensible  
then the senselesse Creatures,  
never Weepe with them, ne-  
ver joyne with them in their  
mourne-full *Anthems*.

65.

Great is our Priviledge,  
through the great Mercy and  
Patience of the Lord at this  
houre toward vs, in that wee  
heare neither noise of Warre,  
nor newes of an Enemie: *Deus*  
*nobis hac otia fecit*, The Lord  
hath

hath turned our Swords into Mattocks, and euery man sitteth vnder his owne Vine. Yet behold, *Lachrymis magis quam verbis opus est, ad exprimendum dolorem*; Wee haue more neede of Teares then Words, to expresse our gracelesse & grievous Lack of Weeping, voide of naturall Compassionatenesse, and pangs of common humanity, whereby wee are bound to commiserate the *Miseries of afflicted Ioseph* in forraine Nations, though this Christian Duty be often enioyned vs by Authority. When *Alexander* saw the dead corps of *Darius*; and *Iulius Caesar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracusa* burning; and *Scipio*, *Numantia* spoiled; and *Titus*, *Hierusalem* made even with the ground, they could not abstaine from Weeping; although they

Cypr. de  
Lapsis.

P

were



were *Heathen* and Mortall Enemies. And if wee were not hewen out of the hardest rockes, if the Image of G O D but in a meane measure were repaired in our Soules,

*Tum mea cum multis iuncta querela foret.*

Then wee, and others, and all men professing the same Faith which is in *Iesus Christ*, could not but groane and grieve to heare the insolent *Depopulations*, *Oppressions*, and *Persecutions*, which cruell *Might and Malice* haue wrought in other Countries (beyond hope of recouery) which heretofore were *Seminaries of Piety and true Religion*, and *Sanctuaries* for the distressed members of *Christ*. And yet for all this, wee doe not shed one Teare, let flie one Sigh, or troubled groan, nor abate any of our *Pompe or Prodigality*; But rather like  
corrup-

corrupted flesh, wee swell higher for these strokes; And as senselesse limbes, wee feele not the cutting and cauterizing of our owne members. Oh! that wee had *Grace* as well as *Space*, to Weepe (at least) in Humility and Sincerity, and to learne by the stripes of others, not to dreame of stability in our present Peace and Security, when as our Iniquities are thus at the highest pitch! To Weepe (I say) and Learne by others more righteous then wee, before the Lord doe bring the Doctrine of Desolation vpon our selues, and make vs Weepe with many bitter Teares, when our Cities and Countries are made *Habitations for Dragons, and Courts for Ostridges*, and our selues deprived of Lands, Liberties, and perhaps Liues too. *Sed nostri temporis ma-*

*Hier. ad  
Geront. Vi-  
duam*

Jerem. 7.12.

la periculosa sunt iam loquentibus  
 quam audientibus; ut ne gemitus  
 quidem liber sit; Nolentibus; imo  
 nec audentibus nobis flere qua pati-  
 mur; But the Sinnes of our  
 Times are dangerous, both to  
 the hearers & speakers of them;  
 So that as some will not, so o-  
 thers dare not Weepe for our  
 Sufferings. Yet as the Lord in  
*Jeremiah* saith, *Goe to Shiloh*; So  
 let vs goe to our neighbour Na-  
 tions, and behold and see, what  
 the Lord hath done to them, for  
 the Wickednesse of his People  
 there; Whose Wickednesse, our  
 Wickednesse may as truely bee  
 said to iustifie, as ever *Samaria*  
 did *Sodome*; And the Lords Iu-  
 stice then, is his Iustice now.

§. 66.

Furthermore, is it not high  
 time for every true hearted  
 Chri-



Christian, to rend their cloathes with *Ioshua*, to fall downe, and Water the Earth as well as their cheekes with Teares: Whereas, if they consider the present condition of the sincerest Servants of GOD at home, they may see that, *Excogitat novas penas ingeniosa Crudelitas*, They in our owne *Israel* are intollerably persecuted both by the vnrigh- teous words, and workes of the Wicked. In Primitiue Times, as *Augustine* often obserueth, Satan like a roaring Lion persecuted with insatiable Cruelty, drinking vp the blood of the Saints; But now like a crafty Serpent, hee vexeth them in as high a degree, with all indignities and disgraces; for the Sword of the Tongue woundeth a generous Heart, as deepe as the Sword in the hand doth the Bo-

*Cypr. ad Demet.*

*Hier. in A-  
polog adn.  
Ruff.*

*Cypr. Epist.  
42.*

dy. It is strange to see in such a reformed Church as ours, how they that, *Coniuncti de perfidia, ad maledicta confugiant*, Are convinced of sinne, Flie to slaunders; How they that sit in the seate of the scornfull, should so boldly, impudently, and (which confirmeth their Impudency) with Impunity, fill their hearts and mouthes with disdainfull, malicious, and enraged prejudices against the Simplicity of the Servants of God. *Iactare gestiunt, qua probare non possunt*, No scoffes, no Taunts, no Slaunders, no Reproches, no vncharitable Censures, can Malice invent, or Tongue vtter, which hath beene dipt in the Fire of Hell, that is not now a dayes discharged with *Gnashing of teeth* against their practices and Profession, as against their proper Object. *Vbicunque viderint*

*viderint Christianum, statim illud de  
triuio, 'Ο γεγιγὼς Θεοφίλος, Where-  
soever they see an Israelite in-  
deede, in their bas ft proverbiall  
Scommes, they condemne down-  
right both the manner and mat-  
ter of his Conversation. Which  
work of Satan, though the same  
holy Cyprian adviseth vs the ra-  
ther to vilifie, because it is their  
lot, Qui Conscientia sua luce clares-  
cant, ut alienis rumoribus sordian-  
tur, whose consciences are cleare  
and cleansed, to be defiled with  
the Scourge of tongues : Yet  
for so much as by our Office,  
Men haue their Christendome,  
their Communion with Christ,  
their Absolution from Sin, their  
Marriages consecrated, yea the  
Salvation of their Soules, and  
whatsoever Grace accompa-  
nieth Salvation ; And were  
without it, no better then Ba-*

Hieron. ad  
Furiam.

Cypr. Epist.  
52.

Hieron. ad  
Helsod.



2 Cor. II.

22.

Phil. 3. 4, 5,

6.

*stars, Pagans, and Vessels of wrath;*  
 Let it bee our Wisedome and  
 Christian Resolution, to thinke  
 as basely of men (though the  
 greatest in our severall Charges)  
 thus abasing vs, who vpon the  
 search may be found, nothing  
 inferiour to themselves, either in  
 birth or breeding: Considering  
 withall that we are entrusted of  
 the Lord with the most pretious  
 Treasures of the Gospell of his  
 Sonne, and Soules of his People.  
 Oh the honour that hath beene  
 formerly done by *Heathens*, to  
 them that had but the false face  
 of Prophets! I shame and grieve  
 to compare the Times and Men.  
 Onely, oh God, Be thou mer-  
 cifull to the Contempt of thy  
 servants. This (I confesse) hath  
 beene the Complaint of the  
 Godly, almost in all Ages; Be-  
 cause, *Difficile est pressam malis in-*

*Hier. ad lu-*  
*lian.*

*nocentiam*

*nocentiam non dolere*, It is hard for Innocency oppressed with Mi-  
 fery not to grieue: Yet as sinne  
 never so much abounded, so Sin-  
 ners were never so much trans-  
 ported with imbittered and im-  
 placable Opposition to Sincer-  
 itie, as now; When as, *Hostis nostri*  
*vires sentit nemo, nisi qui ei bellum*  
*indixerit*, none feele the Power, of  
 Satans Virulency, and Malice of  
 his members, but they that War  
 against him. To evidence or ex-  
 emplifie this Trueth, were too  
 long, neither is it needfull: so  
 that now, for this Sinne, the  
 Reader

Aug. Epist.  
64.

*Quascumq; aspiciet Lachryma fecero lituras.*

What *Blotts or Errours* soever  
 he findeth heere, may impute  
 them justly to my *Teares*: Re-  
 solving hereafter to content my  
 selfe either to cast downe my  
 heart in *Pitying*, or to lift it vp  
 in

Bernard. de  
Considerat.  
l. 3. c. 2.

in *Praying* : Seeing our Com-  
plaints for this Sinne are laugh-  
ed out of Courts authorized to  
punish it, with a *Plus facietia ---*  
*quam Iustitia* ; Or no more re-  
garded then the humming of  
Bees. Sometimes then we may  
deplore the extravagant Hypo-  
cristie of the Times , gaul'd and  
grieved at the Conscionable  
Conversation of the little Flock  
of Christ, because it condem-  
neth their outward Formality,  
and Temporizing , and maketh  
it plainely appeare , that their  
present Case without Conver-  
sion is wretched. Sometimes  
wee may implore the helpe of  
Heaven , either to restraine the  
Hellish Virulencie of *rayling*  
*Shimeis, and malicious Doege* : Or  
to giue vs Grace and Patience,  
To beare this Indignation of the  
Lord, because we haue sinned a-  
gainst

Mich. 7. 9.



gainst him; Vntill hee pleade  
 our Cause, and execute Iudge-  
 ment for vs: Knowing that, *A-*  
*mara est veritas, & qui eam præ-*  
*dicant replentur amaritudine,* The  
 Truth is bitter, and they that  
 Preach and Professe it are filled  
 with Bitternesse. For, that of  
*Hezekiah his Song*, according to  
 the Vulgar Translation, may fit-  
 ly be appropriated to our Age,  
 and is verified in our Nation,  
*Ecce in pace amaritudo mea ama-*  
*rißima;* Which according to the  
*Hebrew*, our Translation readeth,  
*Behold for Peace I had great bitter-*  
*nesse;* But the *Vulgar*, Behold in  
 Peace my bitternesse is most  
 bitter: Whereupon *Bernard* play-  
 eth no lesse Elegantly then Mo-  
 rally; *Amara prius in nece Marty-*  
*rum, amarior post in conflictu Hære-*  
*ticorum, amarissima nunc in mori-*  
*bis Domesticorum;* Bitter first in  
 the

*Hier. contr.*  
*Iovinianum. l. 2.*

*Iſa. 38. 17.*

*Bern. super*  
*Cant. Serm.*  
 35.

the death of Martyrs, more bitter thereafter in Conflicts with Heretiques, most bitter now through malice of Professours. Thus it was foretold of old, but now fulfilled. Howsoever,

*Quæ venit indignè, pœna dolenda venit.*

We cannot chuse but Weepe, in all our Indignities & wrongs Yet our Comfort is, that a Day will come, in which the high and everlasting Iudge, with the brightnesse of his Comming, will then at furthest, before Men and Angels, bring foorth our Righteousnesse as the Light, and our Iudgement as the Noone day. In which

— *(Scelesta tanta est iniuria Lingua)* —

Those Doggish Tongues and barking Dogges that now domineere over the Lambes of Christ, will bee everlastingly cashired from the presence of the Lord,

Lord, and joyes of his Eternitie:  
For the *Reviler*, no more then  
the *Drunkard*, *Adulterer*, and the  
rest of that impure and impeni-  
tent *Crue*, shall never inherite the  
*Kingdome of God*. *Quid facit in*  
*pectore Christiano Luporum feritas,*  
*& Canum rabies?* What doth  
Woolfish cruelty, and Dogged  
Fury in the mouth or heart of a  
Christian? Wherefore, as the  
meeke Spirit of God, never abi-  
deth with their vntamed Affe-  
ctions; So shunne thou, Oh my  
Soule, their cursed Anger, for it  
is fierce: And hate thou their  
Wrath, for it is cruell.

1 Cor. 6. 10.

Cyp. de  
Unit. Ec.  
clasia.

§. 67.

Lastly, if we would consider  
our Reall and Actuell Grievan-  
ces, we could not but Weepe in  
a generall Humiliation, before  
the Lord come vpon vs, with  
his



Cyp. Epist.

34.

Luke 10.7.

1 Tim. 5.18

his Wrath never more to be appeased. If there were any, *Thomas similis, qui minus auribus credat; nec oculorum fides deest, ut quis quod audit, & videat*, Like *Thomas the Apostle*, who believeth not our report; What our report cannot, his owne sight and senses may perswade him. I am sure, the Ministers and Men of God (of inferiour degree) the more Experience they haue in their holy worke, the lesse Reward and Respect they finde in the World. Which misery, though *Christ & Paul* foreseeing, enacted as the Law of Heaven in more then *Mede and Persian* irrevocability, *That the Labourer is worthy of his hire*. Yet that brieve Statute (so ample and strong in it selfe, that the very Metaphoricall Phrase, not only determineth the Quantitie and Qualitie,

Qualitie, but yeeldeth an impetuous Reason of the strict performance thereof) is of no force, and counted a strange thing in our Peoples estimation. If the meanest Drudges (by precepts both Leviticall and Evangelicall) may not bee vnrewarded, vnlesse Men will incurre inevitable Condemnation in their Consciences heere, and in the last Iudgement hereafter: Then much more barbarous is their Injustice, and Iniquity hainous,

Deut. 24. 14

Iam. 5. 4.

(*Est aliqua ingrati meritum exprobrare voluptas*)

That feede the *Ministers of the Lord with the Bread of Affliction, and the water of Affliction*, that is, That with-hold earthly Food, from that mouth that feedeth them with Heauenly Food; That depriveth him of his due Apparell, that adorneth them with the righteousnes of Christ.

How

Cypr. de  
Unitate  
Ecclesie.

How fitly Cyprian his Complaint, comparing Primitiue Times, with Succeeding Times, may bee accommodated to our Times, let all Men Iudge. *Domos tunc & fundos venundabant, & Thesauros sibi in celo reponentes, distribuenda in vsus indigentium pretia Apostolis offerebant; At nunc de Patrimonio, nec decimus damus;* They sold their Houses and Lands, and laying vp Treasure in heaven, they brought the Price thereof to the Apostles to be distributed to the Poore; But now out of our large Patrimonies, we pay not so much as the due *Tenth*. VWhereas then, now a dayes Men, by detayning sacrilegiously Gods portion from Gods Servants, against all Equity both Divine and Humane, doe certainly pull downe vpon their Soules, Bodies, Goods,



Goods, and Posterity, (which if I would runne into Particulars, could plainly proue, by speciall and almost infinite Instances in this Kingdome) that heavie and horrible Curse. *Malachi 3.8.9. In robbing the Lord of Tythes and Offerings.* Where the Lord himself fighteth not with shadowes, nor is so zealous for a Ceremonie. But whereas, *Aliquandiū erratum est; non ideo semper errandum est.* We haue for some long time thus sinned Sacrilegiously, wee must not therefore continue in that Sin. It is high Time therefore to beseech our *Improper Lay-Impropriatours*, for Gods sake who commandeth our Maintenance, for their soules sake, which reape the fruit of our Maintenance, for the Words sake by which we are warranted to demand our Maintenance, and

Q

for

Cyp. Epist.  
75.

for Christs sake in whom wee deserue our Maintenance, that they would haue his Ministers in due account, that the Worship of the Lord, which they magnifie in word, but repute indeede to bee little worth, may not be so meanelly and sordidly maintained. That they would consider our Maintenance doth claime and include all necessities: For, *Alimentis legatis, cibaria & vestitus & habitatio debentur*, By the Civill Lawes, Hee that bequeathes a man Maintenance and Nourishment, intends hee should have Bed and Bord, Apparell and dwelling. And therefore that it is not some poore part of our maintenance in most Parishes, (with which our bare reading Predecessours, like Ieroboams Priests, made of the lowest of the People, and most of them taken

*Lege, Quos  
nisi hostes  
234. de  
verl. Signi-  
fic.*

*1 King. 12.  
31.*

from

from their *Shops and Trulls* were contented) which heeretofore hath beene payed by Custome more then Equity vnto others before vs. Is the Reward of our Worke due vnto vs, which wee would willingly bestowe amongst Stationers every yeare. That wee may finde that our Preaching hath, as delivered them from *Sinne, Sorrow, and Seruitude*, so likewise seasoned them with the Power of Godlinesse. Lest not onely the *Superstition of Papists*, but *Idolatry of Heathen Musfians* rise in iudgement, and condemne them, because they Repented not; But whilst wee enformed their Vnderstandings, Satan perverted their Affections with Irreverence and Irreligion.

Q<sup>2</sup>

And



6. 68.

Num. 23. 25

Psal. 83. 11.  
12.

Act 5. 5.

And here, because, *lusto desunt sua verba dolori*, I want words sufficiently to bewaile this grievous Sinne; I know not how it commeth to passe, that *Ministers* are ever worst Oratours in their owne Cause; either too Modest to Pleade for themselves, Or too Timorous, contenting our selves at every *Balaks* beck, neither to Curse nor Blesse, where the Lord hath cursed; And threatned to make them (though Princes) like *Orch* and like *Zeeb*; yea, all their Princes like *Zeba* and *Zalmunna*, which haue said, Let vs take for our possession the habitations of God. And all men may know, that all the miracles of the Apostles were saving Miracles, save only in *Ananias* and *Saphira*, their Sacrilegi-  
ous

ous Alienating Church-Goods.  
And the Sonne of God did never worke any Miracle by force and violence, save onely when hee met with this Sinne of *Merchandize* in the house of GOD, then, and onely then in all his life did the *Lambe of God* play the *Lyon of the Tribe of Iudah*. Therefore although now, *Nos canimus surdis*, Wee have small hope that our Maintenance may bee augmented; Yet this barbarous and Sacrilegious Outrage, not onely causeth Lamentation, Weeping, and great Mourning, like vnto the *Voyce heard in Ramah*, penetrating the clouds, and

Mat. 23. 12.

Math. 2. 28.

*Horrenda granitoy carlum pulsante querela*

Knocking at the Gate of Heaven, entereth into the Eares of the Lord of Sabbath; But likewise the most *Imperious and Impious Church-Robbers* that ever

Q 3      have

*Socrat l. 2.  
c. 12*

*Aug Con-  
fes. l. 2. c. 4.*

have beene, or ever shall bee,  
will never bee able to stop the  
mouthes, or stay the pennes of  
them that having wearied their  
bodies, wasted their Spirits,  
spent their Patrimonies, and  
worne out their Hopes in that  
Sacred Function; Which de-  
clare their Grievances of all  
sorts vnto the World, as *Atha-  
nasius* wrote his, *in Haeresi*,  
Bookes in which he complained  
of his Abuses and Afflictions;  
which may tell these inexcusa-  
ble and selfe condemned (*Legem  
enim Dei scriptam in Cordibus ho-  
minum, ne ipsa quidem delet Ini-  
quitas*) Blood-Suckers, that our  
Maintenance, the Churches Pa-  
trimony, like the vnseene coale  
of Fire in the *Apo'agae*, burneth  
vpon the Sacrilegious Eagles Nest,  
and consumeth all their owne  
Patrimonies: So that by their  
vniust



vnjust Purchases of Parsonages,  
they Purchase *Acclama* to them  
and theirs.

## §. 69.

And whilst wee thus Com-  
plaine of intollerable Inhuma-  
nity, wherewith the Inferiour  
sort of the *Clergie* is dayly broy-  
led, and beggered, and abused:  
Doth the *Laytie* thinke to be ex-  
empted? Certainly true ever,  
as well as wise and grave, hath  
that saying of the Ecclesiasticall  
Historiographer beene found,

Ἐὶ γὰρ τὴς παρεκλήσεως, συνακμαίσαντα  
διήσκει τὰ τῇ δημοσίῃ κατὰ, καὶ τὰ ἑν-  
κλησιῶν διχαῖν, There is alwayes  
an inseparable Coniunction and  
Communion in Church and  
Common-wealth; For if the one  
doe Mourne, the other either  
doth or shall shortly groane.  
And what shall I say? I should

*Socrat. l. 5.  
in Proemio.*

Aug. Con-  
fessib. 3.  
c. 3.

be censured either as insensible of Digression, or transported with Passion, if I would stand to fill vp an Induction, with our Iewish and Iniurious Bargaines, our fraudulent Conveyances, our Disapoyntments of Trusts, our wrongfull Detrusions of Money, Goods, and Lands, our morethen Turkish Couzenages, and Oppressions, for which, *Hoc laudabilior, quo fraudulentior*, A man is more praised, the more hee is Perfidious. And which may cause vs to yeeld the Iuyce of our Teares, as well as exhibite Bills of Complaints, whilst wee are content quietly to bee racked, crushed, and spoiled: But these I purposely omit, for

*Hec animus meminisse horret, luctuq; refugit.*

My Soule sigheth at the Sight and Sense of these Sinnes, and shunneth them in sighing.

Yet

## §. 70.

Yet all this battery doth not  
 serue to make a breach into our  
 Soules, and to cause vs the more  
 to abhorre our Sinnes ; Or at  
 lest to conceive some feare in  
 committing them, which being  
 fully apprehended, might in  
 time draw vs all together to for-  
 sake them. Assuredly wee are  
 possessed with the Spirit of Fu-  
 rie, wee are filled with the Poy-  
 son of Serpents, wee are like the  
 deafe Adder (as *David* said of  
 Wilfull Sinners) in stopping our  
 Eares against the Voyce of the  
 Charmer ; for we heare not the  
 rod, nor him who hath appoin-  
 ted it. Thus wee declare, that  
 wee are as *Christ* called the  
 Jewes, *Not onely a Perverse, but a*  
*faithlesse Generation.* For if wee  
 had Faith as a Graine of Mustard  
 seede,

Psal. 58.4.  
 Mic 6.9.

Mat. 17. 17.  
 20.



*Cypr. de v.  
nitate Ec-  
cles.*

feede, wee would Weepe; For Mustard feede hath it name, *Σινδών* πικρὰ τὸ σίνεδων τὸς ὀφθαλμούς, Because it maketh the eyes to weepe. So that, hee that hath Faith as a Graine of Mustard feede, hath so much Grace as to make his Eyes to Weepe. But, *Credere se in Christum quomodo dicit, qui non facit quod Christus facere precepit*, How can that man say hee beleeveth in Christ, who doth not what Christ commandeth him to doe; And no Duty more frequently doth he command then to Weepe; Therefore where is no Weeping, there can bee no great evidence of Faith.

4. Ex-

4. Exhortation.

§. 70.

**G**Oe to now, ye that live in  
pleasure on Earth and are  
Wanton; yee that nourish your  
hearts, as in a day of slaughter.  
Weepe and howle, before Mi-  
sery and Mischiefe come vpon  
you. Take the advantage of this  
acceptable Time, and make  
much of this day of Salvation,  
and blessed opportunity. For  
this, Gird thy selfe with Sack-  
cloth, Oh Sinner, Lament, and  
howle before the Lord;

Iam. 5. 5.

Iam. 4. 8.

*Qui super, & melius, quam tu tibi, consulat, pro;*

**V**Whom I beseech to be more  
mercifull vnto thee, then thou  
art mindfull of thy selfe; That  
the fierce anger of thy God, may  
be

Ierem. 7. 29

Cypr. Epist.  
31.

be turned backe from thee. Let vs cut off our hayre, and cast it away, and take vp a Lamentation on high places before the Lord reject vs, and forsake vs, as the Generation of his VVrath. Oh let vs not bee so dull and slow to beleeeue all that is written in the *Law and the Prophets*; For there is fire, as wel as water; There is Death as well as life; And there is hell, as well as Heaven? Shall all goe to heaven? Or is hell onely prepared for *Turkes, Iewes and Infidels*, whose Hearts being hardened in Sin, know not how to VVeep for their present Misery and future Indignation? And not much rather for *Christians* not touched with Sorrow; VVhen insensate with Sinne, they call not to minde, that the Lord will afflict them in the day of his fierce Anger.

*Quia*



*Quia qui non fleuit, quando erat  
tempus flendi, eterno luctu lugebit,  
sed sine fructu,* For he that Weep-  
eth not, when the Time is to  
Vveepe, shall Vveepe Eternal-  
ly, but irrecoverably. Faine  
would I free mine owne Soule  
from the Blood of Soules, with  
some *Weeping*; And I should  
thinke my *Weeping* some part of  
my Happinesse, If,

*Alq; dolens sine causa dolens,*

It might worke in any, a God-  
ly *Weeping* to Repentance. But  
as how much the longer any fil-  
thy liquor standeth in a Vessell,  
so much the more is the Vessell  
fowled and stained, and so much  
the hardlyer can the fowle  
staines be washed away; So the  
longer time that Sinne remain-  
eth in our hearts, with an vn-  
controuled Custome, the more  
are our unhappy Soules soyled  
with

Bern. Serm.  
de Miser.  
Human.

Titus 3. 5.

Bern. Serm.  
10. de Modo  
bene Vis.

Aug. de  
Temp.  
Serm. 141.

with the staines thereof, which  
are the more hard to bee wa-  
shed away by *Weeping*. And  
seeing after our *Baptisme*, *Aug. de*  
*adversariis*, VWhich is the La-  
ver or VVashing of Regenerati-  
on, Our Life is nothing else but  
a Fowling of that which was  
washed; VVe must wash and  
Baptise our Soules with Teares,  
*Lachryma. enim penitentium pro*  
*Baptismate reputantur apud Deum,*  
For the Teares of the penitent  
are accounted as *Baptisme* with  
the Lord. As death depriveth  
a Man of naturall Life, So Mour-  
ning destroyeth the Body of  
finne, which is the Sensuall  
Life: Oh therefore, *Moriamur,*  
*ne moriamur, Lachrymemur ne*  
*Damnemur,* Let vs Dye for a  
time in this Life, lest wee  
dye for ever in the next Life;  
And let vs Mourn for a sea-  
son,

son, lest wee bee damned for  
ever.

6. 74.

And although it bee vaine to  
Weepe for worldly desires and  
crosses, yet inie Teares for sin,  
and the smart of Sinne, are never  
forcelesse nor fruitlesse. For if  
*Alexander*, when hee had recd a  
large Letter written to him by  
*Antipater*, wherein were divers  
accusations against his Mother  
*Olympas*; Answered, that *Anti-*  
*pater* knew not that one Teare of  
a Mother would blot away ma-  
ny Accusations: Much more  
may wee bee assured that the  
Teares of Repentance will blot  
away the memory of many sins,  
though they be written like the  
Sinnes of *Iudah*. With a Pen of  
Iron, and graven with the point of  
a Diamond. Oh say not then,  
Thou

Quint.  
Curt.



Bern in  
Cena Dom.  
Serm. 9.

Matt. 13. 9.

Aug. de  
Verbis  
Dom. Serm.  
35.

Thou canst not Weepe, For if not, it is because thou lovest not Christ, *Lachrimæ enim testes amoris sunt*, For our Teares are tokens of our truest Loue to Christ. And if thou Weepe not for the Loue of Christ, yet Weepe for the feare of Hell; And if neither for this, thou canst Weepe, *Nec times Mortem nec amas Vitam*, Verely thy state is dangerous, for thou neither fearest Death nor lovest Life. Who therefore hath Eares to heare, let him heare; Let all learne of our Saviour to require and yeeld, in this most serious Matter, their best Affection and heedfull Attention. For what shall Men doe with their Eares and hearts, if they Harken not to these things, and affect them not? Seeing we Ministers, *Quod admonemur, admonere debemus*, What

What we are Taught, are bound to Teach others. Oh ! Let vs See, Heare, and Vnderstand, lest we be such as haue Eyes and see not, Eares and heare not, Hearts and vnderstand not the Importance of this Fire, which our Saviour hath sent downe for ever into his Church to bee taught, Heard, and beleaved. From which, *Quia averse sumus, per-versi sumus; Revertamur, ne Ever-tamur.* Because wee are averse, we are therefore Perverse: Let vs returne lest we be destroyed: Lest our Weeping bee without reliefe, because without Repen-tance. Many indeed, we know, Weepe when they bury their Friends or Children, yet Weep-ing doth not raise them from the dead; others Weepe when they loose their wealth, yet Weeping doth not recover it; others weepe

R when

*Aug. Conf.  
lib. 4. cap 16*

*Chrys.  
Hom. 6.  
in Math.*

when they are wronged, yet Weeping doth not right them; Some Weepe like *Haman*, when their proud Purposes bee Crof-  
sed; Some like *Ahab*, when their covetous Designements are not effected,

*Hec, quantum infano iuvat indulgere dolori?*

Oh the great delight we take in our wretched *Weeping*! But what Man, Woman, or Child doth not deserue to be cast both Soule and Body into that Sulphureous Tophet, where is nothing but euerlasting Weeping and Gnashing of teeth? And who almost Weepeth for it? This (I know) is an ordinary *Notion*, and this we know all, and vnderstand it, *Sed Doctrinaliter, non Disciplinaliter*, (as saith the *Schoole-man*) But by way of Doctrine to disprove an Erour, not by way of Discipline to direct our Lives.



## §. 73.

Oh that we were not so stif-necked and obstinate in the customs of our licentious Lives ! Thus to bee caried with the Sway of Appetits, rage of Sensualitie, tempests of Affections, without any discourse, Rule, or Restraint of Reason. Then should we know, that the End for which the Lord exerciseth vs with *Weeping*, is to renew his defaced Image, that is, to beget a right vnderstanding in vs. We are all bound to declare that Difference, whereby Nature hath distinguished vs from brute Beasts ; Which consisteth not in outward appearance and behaviour, but chiefly in disposition of Minde and Vnderstanding : VVhich is so neere a resemblance of the Lord, that it is his

*Aquin. 1.  
Q. 39. A.  
2. c.*

Image in vs, and that nothing in all his Creatures can so cleerely expresse him. For, as God vnderstandeth and loveth himselfe, so Man by his *Intellectuall Facultie*, is apt, and inclinable to vnderstand him and loue him: And the more perfectly, Man vnderstandeth and loveth God, the more liuely doth he expresse his Image. But where is the Image of God? VWhere is our Vnderstanding? If we vnderstand not our estate, if wee vnderstand not our dangers: VWhich did wee vnderstand, wee would expresse some care and diligence how to avoide them. For assuredly they want vnderstanding that beleeeue not their Dangers, and with all care and diligence, endeavour not to avoide them. In *Scriptures*, the dangers of our sinnefull estate are frequently expressed by

by Fires and Flames, by Scorching and Burning, and the like: which if we duely did consider, wee would often aske our owne hearts, who among vs can dwell in the devouring Fire? Who among vs can dwell in everlasting Burnings? What therefore *Augustine* said of the Damned in Hell, the same let vs say of the obdurate in heart, *Mirabile est ardere in ignibus, & tamen vivere; Sed mirabilius vivere in ignibus, nec dolere; Si autem hoc creditur, cur non & illud?* It is wonderfull to burne in fire, and yet to liue; But more wonderfull to liue in fire, and not to Weepe. If we beleeve the one, why not the other? Let vs then fixe the eyes of our Soules, vpon the vnvaluable pretiousnesse of our Conformity to the Image of God, that the false representati-

Isa 33.14.

Aug de  
Citt. Dei.  
lib 21 c. 2.



ons of this flattering World, may not frustrate the Lord of his End, and draw vs from Weeping: Which emplanteth in the Sanctified Soule by the Spirit of all Comfort, such vnconquerable Comforts, as are able to keepe vs in resolution against all Malice and Cruelties whatsoever; And truely perswadeth vs, that after the approaching Period of a few and evill dayes, having beheld the face of God in Righteousnesse, we shall be satisfied, when wee awake, with his likenesse.

*Psal. 17. 15.*

§. 74.

Let it not seeme grievous to Weepe, for never in any (especially Halcyon) dayes of the Gospel, was more barbarous Inhumanity, perfidious Treachery, and exorbitant Impiety, studied,  
exer.

exercised, practised among Christians, then now, a fearefull Prefage of the fiery Triall. I say not this, *τ' ἀποβολικῶς*, to emendicate Attention: For it hath been formerly shewed, that our Sins are so transcendent, that they have not beene paralleled in former ages; And I wish vnfainedly, *Vt hæc vana potius forent, quam miseria nostra meis verbis fidem faceret*, That these things were false, farre rather then our misery should finde them true: But Experience as well as Obseruation teacheth mee to Complaine, In *Patria nostra rusticitatis vernacula Deus Venter est, & Sanctior est ille qui ditior est*, In our Nation the Slave of Inhumanity, their Belly is their GOD, and the Richest are accounted most Religious. Wherefore let it not seeme tedious to the Adulterers and Adul-

*Adherbal  
apud Sa-  
lust.*

*Hieron. ad  
Chromas-  
t. 11. 7.*

Psal 6.6.

Mica. 2. 2.

teresses of the World, that hunt after the Love and friendship of the World, to cause their beds to swimme with Teares. For as *David* when hee had defiled his bed with Adulterous Embracements, therefore chiefly Wept vpon his bed: So let every one plentifully powre forth his Teares, for as much as every one (commonly) maketh in these dayes of Peace and Rest, his Bed the Place where his particular and Personall Iniquities are first hatched and enacted; For it is vpon their beds that Men devise Iniquities and worke euill; that when the morning is light they may practise it, because it is in the power of their hand. To hinder the course of Divine Iustice by morrall meanes, will be more impossible, then for a man to beate the Lightning backe againe



again into the Clouds with his  
 breath. There is nothing covered  
 that shall not be revealed,  
 neither hid that shall not be  
 knowne: Sooner or later the  
 multitude of Sinners shall be  
 made evident, if not in the Sin  
 as *Zambri* and *Cozbi* their fury;  
 Yet as *Dauid*, in the punishment,  
 hee did it secretly, saith  
 God, but I will doe this thing  
 before all *Israel*, and before the  
 Sunne: This will the Lord of  
 Hosts be famous in every Sin-  
 ners Infamy. I say therefore in  
 the word of the Lord, as the  
 Prophet, Awake yee Drunkards,  
 Weepe and howle: I say it not  
 onely to the Drunken with wine  
 and strong drinke, but with Sin  
 and Affliction; And without  
 Presumption (I hope) I may  
 confidently say with *Cyprian*, *Sacerdotem Dei nec occulta vestra cri-*  
*mina*

Luk. 12.

Num. 25. 8.

2 Sam. 12.  
12.

Joel. 1. 5.

*Cyp. de*  
*lapsis.*

Amos 3.7.

*mina fallunt*, That the true Minister and Servant of God cannot be ignorant of your secret Sins: Hee that disclosed vnto *Elisha*, the Counsell of the King of *Syria*, doth often reveale the Secrets of the People, vnto his Servants the Prophets, howsoever it seemeth mervailous and incredible in our eyes. Yet it is wonderfull to see, how the Wisedome of the children of this World, beareth with, and performeth all things in obedience to their Masters, save only to their Ministers, which in the Spirit of Truth, teacheth obedience onely to the Faith which is in Christ Iesus. The *Marchant* sendeth his Factours to Sea, and no danger doth stay them; The *Husbandman* sendeth his Hindes into the Field, and no weather must hinder them; The *Captaine* leadeth

leadeth his Souldiers into the Battell, and no Death must terrifie them; Rich men displace, disgrace, nay devoure and destroy, and they are suffered patiently. Thus wee see that in this latter age of the World, we are so rebellious to all that is of God, that nothing seemeth more bitter and grievous then spiritual Obedience. We can be contented to abide any Truth, but not heavenly Truth; Any Wisdom, but not Godly Wisdom; Any Lawes, but not Holy Lawes; Any Crosse, but not the Weeping Crosse, through which wee must enter (if ever) into the Kingdome of Heaven. Oh let vs not still be infatuated with a Reprobate Minde, to yeeld all Obedience vnto any Direction, and so much to bee scandalized at the Word of Exhorta-



Aug. Epist.  
166.

hortation, as if every word were a blow levelled to vndoe vs ! For, *Nulla est peior Mors anima, quam libertas erroris*, No death of the Soule is more dangerous, then Liberty to Sinne. And yet none seeme to Worldlings greater Sinners, then such as are cloathed with Weeping Garments: Their faire wedding garments doe not onely cover many a foule sinne in themselves, and enwall them from all Dangers, Disgraces, Distresses, and Disasters in this life, to all which they are exposed and hastened, which want them ; But much more embolden them to execute all Extremity and severity both in Word and Worke, against those that are rude and rough in the out-side, bruised with Labours, wasted with Miseries, which could never weare soft rayment,

rayment, because of their heauie burthens. Yet, those I could humbly beseech to remember, that (though *Apocryphall*) which most renowned Fathers, both *Greeke* and *Latine*, have frequently inculcated in their Writings, *Mighty Men shall be mightily tormented.*

Wisd 6.6.

§. 75.

And therefore, seeing the signes of the Figge-Tree doe bud amongst vs, and the Messengers of the Lord (as once *Cato* shewed a greene Figge from *Carthage* in the Senate, signifying that *Carthage* was too neere *Rome*, for the Romanes to be secure) doe put vs in minde how neere we are to the Gulfe, where is nothing but Weeping and Wailing, when wee are least enclined to Weeping; Let vs pray  
the

*Emagr. lib. 4  
cap. 14.*

the Lord, that these things bee not the beginning of euill. And as our finnes haue often occasioned some Men, as Miraculously (I dare say) to open their mouthes, as those *Christians in Lybia*, whose tongues *Onorichus King of Vandals* cut out for the Gospels sake, and yet spake plainly and distinctly in *Constantinople*: So,

— *Ne sperne mea praefata lingua.*

Thinke it not strange, that not onely the Voyce of the *Preacher* turneth Exhortation into Lamentation, but that the Pen of the *Scribe* doth expostulate our want of Weeping: Seeing it can and will be but poore Comfort for any *Watchman* or *Messenger of the Lord* on his death bed, that remembreth *Hieromes charge to Nepotian*, if as *Pericles* the Heathen rejoyced on his death

*Hieron. ad.  
Nepot.*



death bed, for that none of his Citizens in *Athens* had ever worne a Mourning Gowne through his occasion; So he be perswaded that none ever mourned in Spirit through his Preaching whom *Theodorus* the Tragedian wil condemne, who said, That, *Ὁυδ' αὐμασὸν ἔσται τὸ γελᾶν ποιεῖν τὰς θανάτους, ἀλλ' αὐτὸ τὸ δακρύειν καὶ κλαίειν*, Not to make others laugh but to make them Weepe and Mourne is onely wonderfull; for wee may not thinke that Vengeance, no more then Wickednesse can haue an end. That the Lord taketh in hand to roote out or destroy vs, no Man can affirme, but to say that which we see and heare, the Sword is Drawne, Sharpened, and Fourbished, and why not against vs, as soone as against others, our Sinnes being as (*if not more*) exorbitant

*Plutarch.  
de superstitione*

*Ezek. 22.2.*

Luke 13.3.  
Iona.2.8.

orbitant except we repent, and as the *Nimivites*, wee turne from our evill waies in Mourning and Weeping, that the Almighty may turne from the Plagues hee hath devised against vs. As it is curious and aboue our reach to search whether the Almighty intendeth to wast vs or any other Nation, so it is Ridiculous in the multitude of so many apparent Signes of our displeased God, not to be afflicted, mourne, and Weepe; Vnto which we are so frequently exhorted, where our Watchmen are not asleepe, or our Seers blind. Oh ! Let vs well consider, how dangerous our case is, how inexcusable our folly, and how damnable our Security: That the Messengers of the Lord may not seeme, *Tormenta quedam adhibere*; To torment Men before their time, because

cause they tell them of the wrath to come; Observing, Searching, Vrging, Pressing, Applying, Preaching in season and out of season, compare Scriptures with Scriptures, Sinnes with Sinnes, and People with people, whence they may most firmly conclude, *Qui junguntur in culpa, nec in pœna separantur*, That Companions in Sinne must be Companions in suffering. If *Leonidas* when hee saw his Souldiers dining after too sumptuous and superfluous a manner, desired them so to Dine as they that were to Sup in their Graues; It is not amisse to exhort a *Luscious and Lascivious Gentry*, a *Covetous and carnally minded Commonalty*, to Rejoyce as though they rejoyced not, and to awake the compassion of the Almighty by Weeping, before dreade and  
 S                      amaze-

*Cyp. Epist.*  
68.



amazement doe dull our senses, distract our thoughts, and leaue vs no liberty but only to Weepe.

## §. 76.

Thinke we then of these, that wee may *redeeme the Time* wee haue mispent, if not in Houres, yet in Teares, That the Lord our God beholding our Contrition, may accept our Teares in lieu of our Times. The Lord keepeth an account of all our idle houres, how idly wee haue consumed our Dayes, in the Workes of vanity: Oh then, *Flectamur, refrangamur*, Let vs bow, lest wee be broken! Oh that wee would *Redeeme the Time with Weeping!* For which some hope of Comfort yet is left in vs; In asmuch as the Lord hath a Booke of Accounts, wherein our Sinnes are set

*Aug. de  
Catechiz.  
vniab. c. 14.*

set downe, So, we know he hath a Bottle wherein our Teares are put, if we be wise for our owne good, and learne of the *Vnjust Steward*, to make the best of our Opportunities. Yea, but when must wee Weepe, that the children of this World may not alwayes be wiser in their Generation, then the Children of light? Say not in thy Heart, What are the appointed *Times of Weeping*? Which we conceive to be either *Generall*, the whole Time of our Life, therefore called the Valley of Teares; In which as there is no Time, in which wee either Sinne not, or suffer not for sinne in our selues or others; So there is no time of our Life, which (if it were possible) should bee free from *VVeeping*. Or *Particular*, as 1. After speciall Sinnes, whether Palpable or Secret, as *Peter*

Luce 16. 1.

Mat. 26. 75

2 King.  
20.

Luk 7. 39.

1 Sam. 1. 10

after his Deniall went forth  
and VVept bitterly: 2. In speci-  
all Afflictions, when the Lord  
by Crosses correcteth our dul-  
nesse and sharpeneth vs, as *Heze-  
kiah* in his sicknesse: 3. Be-  
fore our speciall Services to the  
Lord, as that *Sinnefull Woman*  
which VVept, before shee wa-  
shed our Saviours feete: 4. In  
Prayers for speciall blessings, as  
*Hanna* for her sonne *Samuel*. Oh  
the glorious Crownes of those  
blessed Mourners! That dayly  
purchased a Pardon of course  
for their ordinary infirmities,  
that washed and scowred their  
Soules every Morning and Eve-  
ning with VVeeping, more due-  
ly then our ordinary Professors  
their Face and Hands with wa-  
ter; And every day, as they run  
into arrerages, had the blacke  
debt of their sins crossed with  
the



the red lines of the blood of Christ by VVeeping. Therefore, (as Bernard beseecheth vs) let vs remember our finnes with Teares, *Quia qui non habet cordis contritionem in Lachrymis, non habet mundam Orationem*, For hee that hath not Contrition of heart in Teares maketh no pure or acceptable Prayer. Let vs pretermitt no day vpon the fore-mentioned Occasions without VVeeping, whereby wee may make our Peace presently with our Lord and Consciences, and so enjoy his wonted favours; I, a Faouour (I dare say) including all other faouours. But oh the woefull and dangerous condition of those Soules which weepe not! but shutting their eyes against so cleere a Light, either willingly sit downe in palpable Darkenesse, or fall backe from

Bern. de  
modo vi-  
uendi Ser.  
10.

Hos. 2. 3.  
*Aug. de*  
*Bapt. cont.*  
*Donat. lib.*  
 2. c. 6.

*Hieron. ad*  
*Demet.*  
*111. dem.*  
*Eccles. 7. 16*

the sincerity of their VVeeping:  
 Never fearing, lest the Lord  
 stripp them naked, and set them  
 as in the day they were borne,  
 I, make them as a VVildernesse,  
 set them as a dry land, and flay  
 them with Thirst. For, *Quis*  
*dubitaverit hoc esse sceleratius pec-*  
*catum, quod est gravius vindicta-*  
*tum,* VWho will doubt that to be  
 the more grievous sinne, which  
 is more severely punished: But  
 because it is not for me to judge  
 them; That I leave to the high  
 and impartiall Iudge. For vs, as  
 we would saue our Soules, let vs  
 VVeepe, that we may carefully  
 preserve our Soules from the v-  
 niversall Contagion of VVan-  
 tonnesse and Profanenesse. In  
 other duties the Philosophers  
*Mud'u a'ya'u*, and *Solomons* *Q-*  
*vermuch*, may haue place; But  
 let vs never feare that our discre-  
 tion

tion can hate Lasciviousnesse too much ; Let vs awaken our Zeale to a ferquent Opposirion and dayly Reclamation of such Wickednesse : No man may sit still, and thinke to avoyde the judgement of God, if he be but a bare Spectatour of sinne, as hath beene prooved. For the most private or Common Christian is an Actour and not a Witnesse only of Publick, Common, and crying Sinnes, vnlesse at least he Weepe for them. Must all *Israel* be smitten for one *Achans* secret Theft; And will the Lord spare vs in the multiplied multitude of our publicke Iniquities ? Verely in this alone they are enemies to Christ, that are not enemies to Sinne, and love to doe nothing. But briefly, if wee finde any otherwayes minded, let vs hate their Opinions, striue against

S 4



gainst their Practise, pity their  
misguiding, neglect their cen-  
sures, labour their recovery, pray  
for their Salvation, and Weepe  
because they Weepe not.

§. 77.

Let not the Salvation of our  
Soules bee so little esteemed or  
regarded, as not to Weepe for  
our present Misery, Especially  
when our present Misery, doth  
threaten vs with present Mor-  
tality. I doe of set purpose  
passe over the just, though mise-  
rable occasions of our Weep-  
ing; Which are as monstrous  
as miserable, yea Miraculous;  
seeing, *Homo maximum est mira-  
culum*, Man himselfe is the grea-  
test Miracle that Weepeth not:  
For who is there that seeth  
them not, or hath not his part in  
them? Wherefore then should  
the

*Aug. de  
Ciuit. Dei  
l. 10. c. 12.*

the evill that is suffered bee reported? Or wherefore should the Evill that is fore-told be neglected, more then the Evill that is suffered? Whence wee may infallibly conclude, the Day of our Visitation is come already, seeing the Morning of our Evils hath appeared: The Morning even of the Evils of our Sufferings, as well as of our Sins. It is not a *Comete* or an *Eclipse* that wee stand vpon: We see a Morning, or rather a Day of Evils, in which whosoever are most secure, are as a breach ready to fall swelling out in a high wall, whose breaking commeth suddenly at an instant: Or, stand but like the Walls of a ruinous house yet vntouched, which in all likelihood must bee pulled downe, as well as the rest: The Lord graunt the Ruine thereof be

Isa 30. 13.

Jerem. 9. 18.

Eccles. 7. 3.

be not so fearefull, as it is like to  
 bee certaine. Which that wee  
 may prevent, let vs be exhorted  
 and perswaded. 1. To begge  
 of the Lord with all importuni-  
 tie and continuance in prayer  
 this mercy, that hee would melt  
 and soften our hearts in Wee-  
 ping; Resolving never to ap-  
 peare before the Lord, but still  
 to remember the Petition of the  
*Prophet*, That our Eyes may run  
 downe with Teares, and our  
 Eye-lids gush out with weeping.  
 2. To goe more often into the house  
 of Mourning then wee doe, that is,  
 Not onely to converse with the  
 humble & tender hearted Chri-  
 stians, which in Sorrow for the  
 hand of God vpon them, and  
 Affliction of Spirit doe Weepe;  
 But to resort to the house of  
 God, where the Law as a Sword  
 may shed, and the Gospell as a  
 Sunne



Sunne may thaw thy heart into  
reares, by the continuall Preach-  
ing of the Word. 3. To looke  
much & often vpon him whom  
wee have pierced; Remembe-  
ring the Passion of our Saviour,  
*The Poverty, Banishment, Ignami-  
nie, Temptations, Apprehension,  
Araignment, and Death,* which  
hee suffered for vs; Considering  
him on the Crosse, how he was  
digged, his side with a Speare,  
his hands and feete with Nailes,  
and those so bigge, that *Constan-  
tine* made thereof an Helmet  
and a Bridle for his owne vse in  
Warre: This Meditation and  
Application of his blood-shed  
will dissolue more easily the  
hardest heart into Weeping,  
then the hottest blood of Goates  
can the Adamant. 4. To set  
sometime a part by *Fasting* for  
the afflicting and humbling of  
our

*Socrat. l. i.  
c. 13.*

our Soules, when wee perceive the Lord displeased with vs: For in all our Afflictions the Lord intendeth our Weeping, not that, as *Eſau*, wee should Weepe onely, and still keepe Revenge, or other boſome-Sinnes within; But put away the froward heart, hate and abhorre the Sinne, that doth ſo eaſily beſet vs; Vnto which Action, *Faſting* is a ſpeciall Meanes to helpe it forward. As a Rider breaketh his horſe, that he may travell him, both the way and the Pace which hee ſhall thinke fit; So a Mourner muſt beat downe his owne Inclinations, and tame his fleſh by *Faſting*.

§. 78.

But I may not, nay I would not ſeeme to preſcribe, onely give me leave to Exhort; For,

*Non*

*Non est tenuitatis mea dictare vobis, &c.* as said Bernard; It suiteth not with my meane Knowledge to direct you the *Meanes*, but with my *Conscience* to rub your *Memories*. Wee exhort and beseech you therefore, *Cum lachrymis nostris vestras lachrymas iungite*; Adde your Teares vnto our Teares, that all of vs, *Quam magna deliquimus, tam granditer defleamus*, May Weepe as bitterly, as wee have sinned grievously. Oh therefore! before the Lord shake off the dust of his feete against vs, and turne to some other Nation more worthy, let vs open the doores of our hearts, that he may come in and sup and stay with vs: Let vs labour, our Soules may Weepe in Secret, as *Ieremiah*, for that is the right Method in the Practise of Weeping. The Heart is Originally

Cypr. de  
lapis.



Bern. in  
Sent.

ginally evill, the Treasury and Storehouse of Wickednesse; therefore as it was first Deformed with Wickednesse; so let it first bee reformed with Weeping. For many wee see whose Weeping is not from the heart: *Si de corde procederent illa lachryma, non tam facile soluerentur in risum*, If their Teares proceeded from the heart, they could not so easily be turned into laughter. But away with that *Sycophanticall Hypocrisie*, that adviseth men to beginne with outward Abstinence from Sinne as the more easier, and so by degrees to come to inward *Mortification*. The heart, as our Saviour teacheth, is surcharged with the superfluities of all wickednesses, and thence floweth Corruption, which hath continuall Eruption, into corrupted Action.

Action. So that it is impossible, our outward Actions should be Reformed, while as the heart remaineth vnpurged with Weeping. Listen wee then to the *Prophets Counsell*, O *Hierusalem*, wash thine heart: And to the *Apostles*, Cense your hands you sinners, and purifie your minde you double minded: which both Washing and Purifying must be by *Weeping*. Let none thinke they doe Lament enough, when they haue brought their outward man to some *Weeping*; Their hearts yet inwardly swelling with abundance of Abominations. For, the heart, as it is the Fountaine of naturall Life, and of a Sinfull Life; so must it be the Fountaine of Spirituall Life by Weeping: For so much as Weeping alwayes bringeth with it a wonderfull change and palpable

Jerem. 4. 14.

Iam. 4. 8.

Chrysoft. de  
Iob. Serms. 5.

palpable alteration of Heart and Life. *παρακαλεσθαι* &c, For alwaies and every-where Weeping changeth the forme and fashion of our Life, saith Chrysoftome. All other Weeping, is but the Vi-  
four of Weeping, not the face; Or if the face, not the Heart. It may bee a Weeping for the Iudgement, not for the Sinne; As the very Devils doe Weepe and Howle to bee tormented. Every Weeping is not a Signe of Grace; *Happy onely is that Weeping, for which the heart is the holier.*

§. 79.

Hier. ad  
Celan, Ma-  
iron.

But as my Purpose is not to flatter any one (though it bee a maine Sinne in our dayes, *Vt qui adulari nescit, aut inuidius aut superbus putetur*; To esteeme every one either Proud or Invious, that



that cannot flatter) so my earnest desire is, that none should flatter or deceive themselves, to thinke that by the externall Act of Mourning and Weeping, they may either turne the Wrath of God from them, or be reconciled to his Mercie and Favour: Vnlesse where is a *Fire of Euill* as of Malice and Envie, we seeke to quench it; Where is a *Sinke of Euill*, as of Vncharitablenesse and Coverousnesse, wee seeke to cleanse it; Where is a *Roote of Euill*, as of Pride and Hypocrisie, wee seeke to extirpate it; Where is a *Storme of Euill*, as of Oppression and Cruelty, wee seeke to assuage it. Against these and the like Sinnes the Lords Messengers have cried both late and early in all Ages, but more importunately in our Age, then ever:

T

Sed

— Sed quid docuisse iuvabas ?

Cypr. Epist.  
30.

Luk. 10. 35.

Ber. de Con-  
sider. lib. 4.

Yet their labour hath been for the most part as Water poured vpon the Earth ; As a Fire kindled, where no man warmeth himselfe ; As meate dressed, when the Guests refuse to come ; Or as when a deafe man is taught, or a dead man is cured, so our Message is rejected and despised. Thus, *Animus egrorum Medentium respuere solet industriam*, Our Sicke thinke they haue no neede of the Physitian, In so much that nothing may seeme now to remaine for vs to doe, but only to Weepe. For in this case it is, that the good Samaritan said vnto the Host, Take care of him ; In which words (as Bernard excellently) *Petitur te cura, non curatio*, He enjoyneth not the Minister to Cure, but to take Care for the Wounded man :

man: If the Wounded man, as *Babylon*, will not be Cured, hee shall die for his Iniquity, but thou hast delivered thy Soule. Seeing then, *Dolendum à Medico, quod non delendum à Medicina*, The Physitian may bewaile; where his Physicke cannot prevaile; In these our desperately obstinate Times, wee have done our part when wee Weepe, and wee shall assuredly receive our reward. If wee cannot turne the Streame, yet if wee endeavour to Swim against it, it shall be our glory: For even without Conquest, it is glorious to have resisted. Therefore as *Paul* told the *Philippians*, So let all Faithfull Pastors tell the Enemies of Christ, even Weeping, that howsoever neither their words, nor Works, nor writings prevaile with them; Yet they must Exhort to Wee-

Jerem. 51. 9.  
Ezek. 33. 9.

Phil. 3. 18.



Hosk 4. 15.  
Isa. 61. 6.

Isa. 33. 3.

Judg 2. 5.

ping, that all may be inexcusable, that even Idiots, Women, and Children, may not iustly say in their deepest Desolations, *Nonne hac praeſtiffe oportuit nos ante*, Should not these things have beene told vs before? Wherefore *though Israel play the Harlot, yet let not Indah offend*; Seeing the Lord hath set *Watchmen* vpon her Walls, which shall never hold their peace day nor night; But like the Valiant Ones of the Lord shall cry without, and as it becommeth Ambassadors of peace, shall *Weepe bitterly*. Certainly, if wee could be perswaded of these things, wee should not much neede to be exhorted to Weeping, but as the *Israelites*, when the Angell had rebuked them, for disobeying the Voyce of the Lord, lifted vp their Voyce and Wept, and called that

that place *Bochim*: So our Weeping would turne our *Churches* into *Bochims*; And make our Sermons and Supplications in all Places, as *Ezechiel* his *Rowle of Prophecie*, wherein was written Lamentation, and Mourning, and Woe.

Ezech. 2. 10

## 5. Consolation.

§. 80.

**A**ND now, Oh Sacred Weeping! What shall I say of thee? Shall I say thou art an honourable Vertue? Or shall I terme thee some heavenly *Deitie*? Verely it seemeth thou art a *Deity*, and that God hath imparted some part of his *Dominion* vnto thee: That he hath made thee his Vice-Gerent vpo earth, and invested thee with his owne

*Authority to Blesse and Comfort.*

As the Lord doth comfort in heaven; so doth Mourning vpon Earth; And as onely the Lord maketh the Righteous blessed in heaven, so Mourning (by his Blessing) maketh the Vnrightheous blessed vpon earth: For, *Blessed are they, not, Blessed shall they be that Mourne*; Because after Sinne none are blessed, but Mourning Sinners. Whom then may wee esteeme Blessed in this Life? The Rich? The Witty? The Wise? The Mighty? The Honourable? Alas! Miserable Comforters are they vnto others, and Miserable Comforters are they to themselves, who esteeme themselves or others blessed, by being any, or all of these, in which is neither trust nor tast of true Felicity: Blessed are they that Mourne. It can-

Math. 5.4.

not



not be denied, but Mourners are almost alwayes corrected, yet wee may see them alwayes comforted; In that their Correction proceedeth from the Love and Favour of GOD, either as a *Bridle* restraining them from the Licentiousnesse of Sin, or as a *File and Hammer* consuming the Drosse or Rust of Sin. Neither doth the Lord abridge Mourners of these earthly comforts, which dare weigh with our discontentments in this life. His greater Light of Spirituall Comforts, doth not extinguish the lesser of earthly Comforts: Health, Wealth, Friends, Reputation, Competencie, as they may occasion, but not limit our Rejoycing; So they cannot bee Comforts if they delight vs not.

**T 4** Behold

## §. 81.

Behold then, this *Corrasive* Divinity may bee a sole Sovereigne Cordiall of Comfort, to those that in the Time of their troubles goe out of themselves, and with Weeping eyes looke upward to the God of all Consolation, Whose anger endureth but for a moment, and in whose favour is life: For their Weeping may endure for a Night, but joy commeth in the Morning: Behold, the Lord doth wait that he may bee gracious vnto them, at the voyce of their cry; For when he shall heare it, hee will answer them. Oh happy hand which is so heavy vpon mournfull Sinners, that it suffereth them not to lye senselesse in their Sinnes, heaping to themselves wrath against the day of wrath,

Psal. 30. 5.

Isa. 30. 19.

wrath. It may be a Comfort aboue all comforts, that this heauy hand raiseth them by VVeeping out of the ordour of their sinnes: For he that hath so loved them, will not leaue them; He that hath begunne his worke in them, will accomplish it, even as every Naturall cause leaveth not the worke vnfinished, which it beginneth; As the Vertue of the *Seede* ceaseth not in the blade, not in the Eare, not in the Lease, not in the Flowre, vntill it bring forth fruit to perfect ripenesse; As the *Bird* never forsaketh her young, vntill she see them able both to flie, and to provide for themselves: So the *Supernaturall Cause of all Causes* is mooued by his infinite goodnesse and Loue, to finish the worke which hee hath begunne. Feare not then, Oh VVeeping Soule, The  
works



Deut. 32. 4.

Aug. in  
Psal. 103.

Gen. 9. 15.

workes of the Lord are perfect  
 workes ; Hee who hath begunne  
 to loue thee, will never change,  
 but will persist to perfect all his  
 Gifts and Blessings vpon thee,  
 that thou mayest rejoyce after  
 thy VVeeping. For wherefore  
 did he turne thy heart from Sin?  
 VVherefore did he provoke thee  
 to VVeeping ? But because  
 thou shouldest *Wash and be cleane,*  
 and Rejoyce in thy cleannesse.  
 The *Eagle* feeling his VVings  
 heavy, is said to plunge them in  
 a Fountaine, and so reneweth his  
 strength ; And every Christian  
 that feeleth the heavy burden of  
 Sinne, bathing himselfe in a  
 Fountaine of teares, becommeth  
 liuely and lustie like the *Eagle* :  
 And as the *Raine-bow* in the  
 Cloud, denounceth a present  
 Showre, yet withall assureth, that  
 VVaters shall no more become  
 a Flood

a Flood to destroy the earth: So the *Raine bow* of Sorrow in the heart of a Sinner, may extort Teares from the eyes, yet never showreth downe the overflowing waters of Confusion vnto Death, but the everflowing streames of the everlasting Covenant of Grace, Mercy, and Repentance vnto Salvation not to bee repented of. The cause then of our Dulnesse and Discontentments in the dayes of our distresses, is our dependance vpon the *Reede of Egypt*, or worldly meanes, whilst wee neglect the Principall meanes of VVeeping. Our corrupted Nature and Carnall Friends, will direct vs in Croffes and Calamities to *Company, Musick, Discourse, Gaming*, and the like, which are but as the drinking of hot VVines to qualifie a burning Fever, a little pleasing

2 Cor. 7. 10

Isa. 36. 6.

sing to the tast, but much encreasing both the Paine and Danger of the Disease ; And like the Fire, which

*Quoq; magis regitur, tanto magis astat Ignis.*

The more it is covered, the more it burneth. VWhereas all blessed Mourners may well assure themselves, that as after their Mourning they finde some preparation and beginning of all and every Grace they want or Weepe for: So what ever Grace by VWeeping is prepared and begunne in them, it will bee perfected and perpetuated. The Lord in VVisedome

*Curis acuit mortalia corda.*

Suffereth *Corrasives, Cauterizes, Cuttings, and Launcings* to be our Portion in this life; that wee VWeeping may bee both comforted and defended by his mercy, that wee VWeeping may bee  
prepa-



prepared and guided to his Glory, that wee VVeeeping may bee delivered from the Plagues which the VVicked shall endure.

## §. 82.

Now that wee may haue Life and *Comfort in Weeping*, that wee may neither be beguiled through Infidelity and Vncertainty of our Hopes, nor benumbed through Deadnesse and dulnesse of our Hearts; Let vs first ground our Faith in Christ through his VVord and Spirit; And then set often before our eyes our everlastingly joyfull Estate and Condition. And for the first, Consider,

## §. 83.

1. *The Weeping Soule draweth the Lords speciall Loue and Favour*

Isa. 66. 1, 2.

Hier. ad  
Ocean.Arrian de  
Expeditione  
Alexandri.

to it, in most speciall manner; for though the Lord beholdeth all things, yet his more speciall Eye is to the Mourning Spirit. God hath a generall care of all things, but the grieved Soule is his particular Treasure. *O felix fletus, qui Dei oculos ad se trahit*, Oh happy Weeping which draweth the Eyes of God vnto it! Great then should bee our Comfort when we are enabled to Weepe, forsomuch as it draweth the Lords speciall Favour to vs. And heere (because it is no shame to learne Wit of Heathens, neither is it materiall, in whose Schoole wee take out a good Lesson) the Gracelesse Gentiles observed that Weeping ever portended prosperity, and fore-signified Felicitie. When Alexander beganne his Persian Warres, the Marble Statue of Orpheus in Pieria,

*Pieria*, is said to Weepe: Which so wonderfully astonished all the Kings Sorcerers and Soothsayers, that only *Aristander the Telmisseean Soothsayer* could interpret it to prognosticate all prosperous event, and good successe vnto the King. And that wee might the more fully be assured of the Lords Favour, he promisseth vnto all sincere Mourners the assured Comforts of outward Blessings, which *Ahabs Hypocriticall Weeping* wanted not. For if we be willing and obedient, that is, willing to obey the former Commandement (mentioned Verse 16.) of Washing and making our selues cleane with VVeeping, wee shall eate the good of the Land, that is, we shall not only haue the blessings of Heaven, but the blessings of the Earth also. Thus when wee feast

1 King.

21.29.

Isa. 1.19.



feast the Lord with the Water of our Weeping, he will fill vs with the Wine of his Blessings, and powre downe a Blessing without measure, when in any good measure wee Weepe for our Sinnes.

§. 84.

2. That for all Blessed Mour-  
ners are already prepared and now  
revealed so pure and constant de-  
lights, so Noble, so Generous,  
yea so Angelicall that Heaven it  
selfe hath no better, but onely in  
degree and manner of fruition;  
For so transcendent are the Ob-  
jects of their thoughts aboue all  
other Men, that the Excellency of  
their Iustification, the Sweetenesse of  
their Recanciliation, the Glory of  
their Adoption, the Assurance of  
their Salvation, and their Freedome  
from the Feare of Death and Hell,  
doe

doe breed in their Hearts, Pleasure and Ioyes, so farre exceeding the Mirth of any Worldling or professed Epicure in Quantitie or Qualitie, that a sweeter or more ravishing mirth never entred into the Heart of Man, as testifieth the Apostle: Which cannot be vnderstood of the Ioyes in Heaven, for the most Regenerate heere cannot tell what they shall bee, but of those Ioyes, with which all Spirituall Mourners are comforted in this Life. In which respect the Gospell is truely said to bee the tidings of great Ioy, and indeed of so great Ioy, as the Heart of Mortall Man cannot receiue: Yet true right, title, and sweetenesse thereof belong onely to those that Mourne: For the Spirit of God applieth and Preacheth those glad Tydings,

1 Cor. 2. 9.

Math. 5. 4.

Luk. 4. 18.

To the Poore, the broken heart-  
 ed, and those that Mourne, &c.  
 Therefore as the inward *Facul-  
 ties of the Soule* are capable of  
 greater Pleasure then the out-  
 ward senses, partly because they  
 are more Noble and Divine, and  
 partly because their Object is  
 more excellent which is God  
 himselfe and all Goodnesse: So  
 the more perfect those *Faculties*  
 are, the more perfect Pleasure  
 they apprehend in their proper  
 Objects. But Mourners haue the  
 inward *Faculties* of their Soules,  
 more perfect and cleere then o-  
 ther Men; Because nothing ei-  
 ther defileth or defaceth the in-  
 ward *Faculties of the Soule*, but  
 onely Sinne, which they con-  
 stantly wash away with Weep-  
 ing. Hence it must needs follow,  
 that Mourners onely enjoy pure  
 Pleasure in this Life, as proceed-  
 ding



ding from the purifyed and sanctified Faculties of their Soules, washed by Weeping from Corruptions of Sinne. In our Mourning then, *Deus non sanguinem nostrum sed fidem querit*; The Lord seeketh not our Blood, but our Beliefe, Not our Death, but our Faith: For by Faith onely are the Comforts of the Gospel then plentifully dispensed, when we are most vncomfortable, and doe Mourne most for Sin: And if wee truely Mourne for any Grace of the Spirit, the Gospell assureth vs of it, in some competent measure. It is then (after a sort) ingenerate and naturall vnto the Regenerate to Weepe: Which Action of Weeping because some would violently and by force restraine, a Father telleth vs, they fall into diverse and dangerous diseases in stead of

*Cypr de  
Immort.*

*Pet. lib. 2.  
Eps. 176.  
E. 1. 3. 4.  
ps. 2.*

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Math. 5. 4.



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*Cypr de  
Immort.*

*Peluf. lib. 2.  
Epsf. 176.  
Eg. 1. 3. 2.  
p. 1. 2.*

Luk. 1. 53.

Ioy and Comfort. Mourners therefore are filled with the good things of the Gospell, and haue the Spirit of Consolation. Woe therefore and thrice woe is vnto that Soule, whom the desire of this Blessing draweth not to Weeping.

§. 85.

3. That the Lord maketh speciall Provision in all Dangers and Distresses, for the safety of those that Weepe: So that Weeping may bee truely called, *Μεγιστή ὁρμή*, The greatest and safest Guard of Mans Life. For Mourners are never forsaken, but in the midst of their Miseries, Mercy doth compasse them about, They are never cast off, but are alwayes by the Mercies of God safely guarded; The Mercies of God doe defend them for the present

*Nam, in  
laude  
Hieron.*



present, and will deliver them in the time to come. For the present, it doth enable them, not onely willingly, but joyfully, and desirously to suffer the Momentary Afflictions of this life: For the future time, it prepareth for them an eternall Crowne of Glory, to which all the wailings and VVeepings of this Life, are an Ordinary and almost necessary passage: As therefore when the fixe *Angel.* like Men were come downe against *Hierusalem*, with every one his VVeapon in his hand to destroy it, first there was a course taken to set a marke on the foreheads of them, that sigh and Weepe for all the Abominations that were done in the midst thereof. The reason may be, By VVeeping we are vnited vnto God (as is formerly shewed) and so we possesse God, and

Ezech. 9. 2.

*Cyprian de  
Orat. Do-  
mnica.*

*Isa. 57. 1.*

haue God. And therefore, *Cum Dei sunt omnia, habenti Deum nihil deerit, si Deo ipse non desit*, Seeing all things are Gods, nothing can bee wanting to him that hath God; if Man himselfe bee not wanting to God, In the want of VVeeping. And the Sword of Vengeance is never drawne, till particular order be taken for the safety of Spirituall Mourners: And if it come to passe that they be swept away in any common Calamitie, yet their death is so precious in the sight of the Lord, that it is their happinesse to be taken away from the Evil to come. But to strengthen vs vnder all burthens, we have one joy (that were all our Sorrowes doubled) could make vs lightly beare them: And this is, the Truth of Gods Promises. Of which we haue an experimentall Know.

Knowledge, like that of *Theodosius the Elder*, who, when hee Wept, had the weapons of his enemies turned into their owne bowels: And like that of *Theodosius the Younger*, who, while he Wept, and Prayed, had an hundred thousand *Saracens* drowned by *Angels in Euphrates*. Therefore the onely way. 1. Either to keepe backe those Punishments our Sinnes haue deserved, is to Weepe; For Gods Anger in Scripture is often compared to Fire which no Water, but the Water of Weeping can prevent or extinguish. 2. Or to take away Punishments when they are inflicted; As *Manasseth*,

*Theodoret.*  
l. 5. c. 24.

*Socrat. l. 7.*  
cap. 18.

— *Scelere ante alios immanior omnes*

2 Chron.  
33. 13.

Who did more evill then the Nations did before him; His Weeping having broken the fetters of his Sinnes, broke like-



1 Cor. 7. 36

wise the setters which detained him in Prison. 3. Or to sanctifie our Afflictions, and mitigate the Paine and Poyson of them, when they cannot be removed; Thus Crosses often are as no Crosses, and they that Weepe as though they Wept not: When we through feare doe Weepe in Confession, Deprecation, or Supplication for Mercy,

— *Nestra est timor iste Voluptas* —

Our crosses cannot affright or grieue vs so much as our Teares doe cheere vs in Weeping.

§. 86.

7. That Mourners are in a most happy State, for they haue assurance of the Remission of their Sinnes. Our Sinnes are written in a Booke, in the Booke of the Lords Remembrance; Vnto which our Teares are like vnto a Water-Sponge.

If

If wee Weepe, then our Sinnes  
are blotted out of that Booke of  
Remembrance; *Μίαν δὲ σὺν ἡμῶν τὰ*  
*δαίμονα τῶν ἀμαρτιῶν*. For our teares  
are the great Sponge of our  
Sinnes. So that *Peccatores pristi-*  
*num recipiunt gradum, si sordes fle-*  
*tibus lavarint*. Sinners are sure  
to have their Sinnes pardoned,  
if they have washed them with  
Weeping. The Mourning Sin-  
ner onely

*Chrys. hom.*  
*2 in Psa. 51*

*Hieron. ad*  
*Julian.*

*Ille unus vitium purgat in amara neve.*

Washeth away his old Sins  
with the new Water of Teares.  
If wee can then but vnfainedly  
Weepe for our Sinnes, wee are  
safe. When the Streame of our  
Sinnes, and the Streame of Gods  
wrath for our Sinnes, come a-  
gainst our Soules, if wee can get  
the Streame of our Teares, to  
meet with the streame of Christs  
blood, the Streames of our Sins  
and

*Plin. lib. 23  
in Prognosis.*

*Hieron. ad  
Castratum*

and of Gods wrath are either dried vp, or turned another way: Because our *Weeping* maketh our Sinnes both seene and not seene; Seene vnto our selves, and so amended; Not seene vnto the Lord, and so remitted. As the *Teares of Vine-branches* doe cure the Corporall Leprosie; So the *Teares of those Vine-branches* grafted into the true vine *Iesus Christ*, doe cure our Soules of Sin that Spirituall Leprosie. And wee have the Lords infallible Promise, *Zachary 13. 1*, That, *Then*, that is, whensoever wee doe Mourn for our Sinnes, as for our First-borne, Wee shall have a Fountaine opened for Sin and for *Vncleanenesse*. The Reason is, *Non Vindicabit Dominus bis in id ipsum*, The Lord will never punish one Sinne twice: For what wee punish in our selves with *Teares*,



Teares, the Lord will never punish with Torments, according to that of the Prophet, Affliction shall not rise vp the second time. Thus if our heads be Fountains of Teares to bewaile our Sins, Christs heart wil be a Fountaine of blood to wash away our Sins. Not that *Weeping* meriteth Remission, nor that it apprehendeth it, for so only *Faith* bringeth Remission of Sins, but as it is a necessary and inseparable Attendant of *Faith* in apprehending Remission. For when wee hold out the hand of Faith to receive Gods Mercy, wee doe it with *Weeping* eyes, lamenting our Misery. And therefore though it be Faith that apprehendeth Mercie and Pardon, yet because this Faith is (in a manner) a *Weeping Faith*, yea even then most of all *Weeping*, when it most of all apprehend-

Nahum. 1.9

Math. 5. 4.

prehendeth Mercy : Therefore is the Promise of Comfort and Remission of sinnes so often in Scripture made vnto Weeping.

§. 87.

Secondly, As for the eternally ioyfull estate of blessed Mourners, as it is incomprehensible, so vnexpressible. For all Comforts and Graces our soules can have here, in this time of Regeneration, are in Comparison not only mixed and dilute, but short and suddaine flashes of comfort, to our never ending Ioyes in Glorification. Here our *Knowledge* is darkned with Ignorance, there God himselfe is Fulnesse of Light to the Vnderstanding; Heere our *Memories* are clouded with forgetfulnesse, there is continuation of Eternity without intermission; Here our *Wills* are vexed

vexed with Distractions, there they shalbe without disturbance; Heere our *Affections* are tossed with Passions, there the superior part of the soule pleaseth it selfe in the Vision of God, and the inferiour is satiated with the fruition of his pleasures. And thus though the comforts of Mourners in this Life be greater then they cā either ask or think, yet are they still soyled and stained with *Thoughts, Phantasies, Forgetfulnesse, Infirmities, Affections*, which can never be removed, till after this Life we be perfected in our Vertues, and freed from our Frailties, never Mourning, but ever Praising our Creator without Defatigation or fatietie. These and the like incomprehensible and vnexpressible Comforts, although they be delayed for a while, *Horam tamen*



August de  
doct. Christi.  
lib. 1. cap. 22

Isa. 66. 11.

*si nondum res, tamen spes nos hoc tempore consolatur*, If not their Helpe, yet their hope doth comfort vs in this Life. They are sure, though secret Comforts, and such as by Reason of the hiddenness of them, make many to thinke it is the most perplexed life in the world, to turne our carelesse Living into holy Mourning. Yet when the day of our Refreshing shall come, all these and many more Comforts shall wee suck, and be satisfied with the breasts of our Confortations. Now our Teares are as Vailes vpon our faces, overshadowing our Happinesse, that it cannot be seene: But when they shall be wiped away, then at last shall be a Day of full and finall Refreshing; In which, as they whom their Mothers comfort, the Lord will comfort vs, and we

we shall be comforted. Our Sun shall no more goe down, neither shall our Moone withdraw it selfe; For the Lord shall be our everlasting Light and Life, when the dayes of our Mourning shall be ended.

## §. 88.

But for so much as we are so far from Vnderstanding the full Felicities which Mourners shall enjoy, as we are from enjoying them; For no man doth vnderstand them, but they who doe enjoy them. And because it is the Confession of blinde *Phylosophie*, that our Vnderstanding of heavenly things, is, *ἡ δὲ φύσις τῶν οὐρανίων ἀφανὴς ἐστὶν τοῖς ὀφθαλμοῖς*, As the eyes of Owles that cannot behold the Sun; I conclude vnto Mourners, as the *Queene of Sheba* vnto *Solomon*. It was a true re-

port

1 Reg. 10.  
16.

port that I heard in mine owne Land, of thine Acts & thy Wisdome; Howbeit, I beleevd not the words, vntill I came and mine eyes have seene it, and behold the halfe was not told me. Thus, we are further from heaven, then the *Queene of Sheba* was from *Solomon*; And wee heare of our joyes there as shee of *Solomon*; And our report of them is true, as their report of *Solomon*; But our report is not beleevd, no more then the report of the wisdom of *Solomon*; But when they shall enjoy those Comforts; they will confesse, that not halfe the Good & Glory was reported on earth, which they finde in heaven. Where likewise, *Dominus est daturus eis Gloria sua ampliora pramii, quam circa se fuerint desideria maiora,* The Lord will reward with greater

ex. 2.  
11.



greater Glory, those that with  
greater desire, longed after his  
presence in Weeping, When  
everlasting joy shall be  
vnto all Spirituall  
Mourners.

Isa. 61. 7.

\* \*

\*

X

*Conclu-*

## Conclusion.

§. 89.



VT oh Lord, Who beleeueth our Report? Or to whom is the *Comfort, Benefit, and Excellency* of this Grace of thine revealed? Oh Lord, To whom shall wee speake, and apply what hath beene spoken? For the Sonnes of men have lost thir hearing. Charme we never so wisely, exhort we never so earnestly, men despise vs Ministers and our Admonitions, as if we spake onely out of *Choler and Passion, out of Fashion and Formality*. Yea, as among the Iewes, there was not  
 one

one Hangman, but every one wa  
Executioner, so now among vs  
every one almost is a *Carping*  
*Censurer*. Therefore it was my  
endeavour to submit to the Phi-  
losophers grave and strict pre-  
cept, Ε'κλέγειν καὶ κατὰ τῶν γεγραμμέ-  
νων λόγων, That the *Authorities, Ex-*  
*amples, Testimonies, and other Evi-*  
*dences* alledged, should convince  
such *Criticks*, that, *Nos Novatores*  
*non sumus, licet illi sint Veteratores,*  
That wee teach no new Do-  
ctrine, though they corrupt, con-  
temne, or abuse true Doctrine.  
And because the generall Com-  
plaint of the world is, that there  
is, *No end of making many Bookes,*  
for, *Laborant homines in discendo,*  
*& brevia non valent intelligere, pro-*  
*luxa non amant legere,* There is  
little or no fruit in those that  
reade them; As slenderly sligh-  
ting them, as ever *Julian the Apo-*

*Arist. Top.*  
*2 Cap 14.*  
*sect. 4.*

*Scalig in*  
*Resp. Serar.*

*Aug. Epist.*  
*101.*



Sozom. l. 5.  
c. 17.

Hier ad  
Lucin.

*stata* did the Bookes of Primitive Christians. To whom though *S. Basils Rejoynder* to the same disdainfull *Apostata*, Τὸ ἀ-  
 γαγινώσκειν καὶ μὴ γινώσκειν, καταγινώσκειν  
 ἔστιν, To reade and not to vnder-  
 stand, is to condemne or con-  
 temne, may fitly bee retorted;  
 Yet, Oh that I could stirre vp  
 some *Weeping Intentions and Af-*  
*fections in some Readers*, whose  
 eyes may happily be cast vpon  
 this Advise! Then would they  
 also endeavour to worke the  
 like in others, and so a small  
 number by multiplication might  
 prove a great. Yet that I may  
 not be censured as one, Who,  
*Dum alienos errores emendare niti-*  
*tur, ostendit suos*, Whilst he would  
 amend faults in others, publish-  
 eth his owne. Onely *Duty here-*  
*in excuseth mee from Presumption*;  
 Seeing, Κατορθώσεις εὐλογον, καὶ τ,

σφαλῆναι, In doing our Duties, our faults are excusable. For the present I know & acknowledge ingenuously, that I have violated many *Rules of Art*, and omitted not onely many *Circumstances*, but much more *Substance*, whilst it hath beene my desire to prosecute the *Defect of Weeping*, without exact *Method or Rhetoricke*: And the rather, seeing in *Complaints*, it is the best *Method* to observe no *Method*, and the best *Rhetoricke* is sincere Profession and Confession of the Truth. In which, my heart-broke *Elegies* have given an harsh and broken *Harmony*, a fullen Stile as well as sacred; And being tuned heavily to sighes and lamentations, it could not but abhorre the strong Lines of *Descant and Division*. Yet in all these, where

*Intellecta parum, confusag; verba fuerunt,*

I have failed, God (I hope) and good People will pardon mee, because of my vnfained Desire to incite all to this Duty of Weeping; And yet both *Freely and Sparingly*: *Freely* in regard of true Weepers, lest vnto them I should seeme *Cynicall*, in saying too little; *Sparingly*, in regard of our Wantons, lest vnto these I should seeme *Satyricall*, in saying too much.

§. 90.

Endeavouring therefore my selfe,

*Accipiat lachrymas vrag; turba meas,*

1 Cor. 9 22.

To bee made all things to all men, that I might by all meanes gaine some to Christ, I humbly and heartily beseech the great *Lord of our harvest*, to touch the heart of some learned *Zenas*,  
some



some skilfull *Apelles*, some Practicall *Divine*, with a Coale from his Altar, who may teach vs the *Art of Weeping*. The *Art of Weeping*, which is more necessaric to be taught and learned in our dayes, then any of all the *Liberall Sciences*. Oh that this Art were seriously studied, taught, & practised! then would the *Beauty of Weeping* more oriently blaze in the eyes of all, the *Name* of it more pleasantly sound in the Eares of all, and the *Contraries* of it be more odiously censured of all. We haue (I confesse) the vse of Weeping, although it be not taught vs, as men had the vse of *Logick* before the Art was penned: Yet none can denie, but that Rules and Directions orderly collected, to acquaint vs with the *Name, Nature, Subiect, Object,*  
X 4 *Kindes,*

*Kindes, Properties, Causes, Effects, Ends, Meanes, Markes, Canons, and Motives* of it, would much conduce to a more lively and certaine Practise, then wild and vnguided Affections: And such helps Gods Spirit in Ordinary despiseth not. All that I, vpon this suddaine, and (as I conceive) extraordinary and necessary Occasion of Weeping, vnderooke (intending onely Sanctification, and no Matter of Controversie) was to bee at least like the Whetstone in the Poet, Which can sharpen the Knife, though it selfe cannot cut. And the rather, because it better becometh my yeares to warne, then to teach; To enkindle Affections, then to enforme Iudgement (Though, *Arrogantia non sit, vel querere vel asserere Veritatem*, It bee no Presumption

*Horat de  
Arte Poet.*

*Aug. cont.  
Crescon.  
Gramm.  
lib. 4. c. 55.*

sumption in any man, either to search or Teach the Truth.) And out of this short Text of Weeping, to bring some Light to the Grace of Weeping.

§. 91.

Let me (in the meane while) Congratulate thee, *Oh Christian*, whosoever thou art; That running after thy onely Pattern *Iesus Christ thy Redeemer*, dost follow this Affection of his Weeping, that all Gracious Effects may follow thee: That art become (as it becommeth thee) an humble Suppliant in the lowest degree of Sorrow and Shame: That powredst out thy Soule at his feete with Teares, and, *Tam vultu quam mente turbatus*, Makest thy abiect Countenance and dejected Gestare, vnfa-

*Aug. Confess. lib. 8. cap. 8.*



Cypr. Epist.  
2.

unfained Messengers of thy distressed Thoughts : For thy Mournfull *Elegies* shall be turned into joyfull *Hallelujahs* , when the Laughing Humour of every *Democritus* , will prove but a dolefull *Dorion*. Well knoweth thy milde *Physitian* , that, *Mors ista Criminum, est vita virtutum* , This sharpe *Corrasive* of Weeping, angreth thy tender and wounded heart with great bitterness. Yet

————— *Dabit Deus his quoq; finem.*

Plin. l. 12.  
c. 15.

Thy God will assuredly apply a sweete *Lenitive* to assuage thy paine ; By which also thou mayest acknowledge thy Calamitie to bee rather a fatherly Chastisement, then a severe Punishment. For doubtlesse as that *Myrrhe* is more pretious which drops from the Tree of it owne accord , then that which issueth enforced

enforced by Incision, or other wayes: So those teares are more acceptable to the Lord, w<sup>ch</sup> earnest desire of Grace in Loue and Humility causeth to distill. And, as when the *Eagle* broods, the *Chicke* that commeth of the *Egge* lying neereſt her heart is beſt beloved of her; So the Teares of thy humble and contrite Heart are no leſſe acceptable vnto the Lord, then the *blood of Martyrs*: Yea every true *Mourner* is a true *Martyre*, for, *πᾶσα ἡ συνίη ζωῆς περὶ μωρῶν ἐστὶ*, The whole life of the Iuſt Man is a Martyrdome. And therefore, Hee that is both Commander and Spectatour of thy Combate ſaith in a word behind thee, *Euclare, Adiuvabo: Vincito, Coronabo*: Bee of good courage, thy God is both Iudge and Rewarder of thy Conflict: Who admitteth thee ſo often in-  
to

Plutarch.

Basil.

Isai. 30. 21.

Aug. in Ps  
41.

to his Presence, and affordeth thee space to embrace the sacred Ordinance of his *Word and Sacraments*, the Conduits of his Grace, and Seales of thy Redemption, by which he reneweth the evidences of his vnchangeable Loue, and accepteth all thy Sacrifices. Thus thy *Gracious Lord*, who is ever a Mercifull Father to forsaken VVretches, an easie Iudge to repenting Sinners, and a God of comfort to sincere Mourners, will not only stint thy Weeping, but perfect thy Ioy, and make the end of thy Weeping and Sorrowes, the beginning of thy never-ending pleasures.

§. 92.

Let it not then be tedious or troublesome vnto thee to weepe, seeing vnto none doth thy Lord  
impart



impart his Love, but vnto whom he imparteth his Labour: And with none doth hee communicate his Griefe, but therewith also hee communicateth his Grace. VVee are caught with Sinne, as *Fishes* are taken with a baite: Therefore as the Fish *Scolopendra*, having sucked in the Fishers hooke, instantly doth rid her from it by vomiting vp all her guts: So let it not bee tedious to powre out thy Soule before God by casting vp, and casting out in Weeping all the sinnefull baits of Satan within thee. Be not then (as most bee) of so effeminate and soft disposition, that they are ready to swoound at the very name and first Alarme of *Weeping*: Seeing in the troublesome Sea of this VVorld, *Non portum sed planc-tum inuenimus*, We finde no Ha-  
ven

*Plin. lib. 9.  
Cap. 43.*

*Aug. Trac.  
I. in Io. n.*

ven but howling, that we should employ our selues in seeking to redresse by weeping and sorrow, what we cannot avoyde in sinne. Stand not gazing on others in thy greatest dangers, expecting ayde from God, but not remembring, that thou must, *Σὺν Ἀδυνάμει καὶ χεῖρ κατὰ*, Adde thy owne Industrie to the Invocation of Divine assistance: For Mercy and Grace are not gotten by wishing, it is by weeping and VVatching that they gaine a good and Godly successe. *Ad tristibus semper sed necessarijs inchoat Deus, deinde progreditur ad hilariora*, God ever be- ginneeth at necessary discontentments, and so proceedeth vnto things more pleasing; First hee woundeth, then hee maketh whole; First hee plucketh vp, then hee planteth; First hee mortify-  
erh.

Origen Hō  
in Ierem.

eth, then hee vivifyeth. As thy Beloved is called a *Lilly among Thornes*, so he cannot be attained with idle ease: Thou must endure not onely labour but paine likewise, If thou wilt enjoy him. If thou would haue his *Head* to comfort thee, it is crowned with Thornes; If his *Heart* to pity thee, it is pierced with a Speare: If his *Hands or Feete* to helpe thee, they are stroke through with Nayles; And if his *Eyes* to watch ouer thee, behold! they are *Lymbeckes* of Teares. Wherefore, *Recusas esse in Corpore, si non vis pati cum Capite*, Thou refuseth to be a Member of the *Mysticall body of Christ*, if thou wilt not suffer with thy Head and Saviour. Know then, *Oh Sinne-full Soule*, that Sinners may bee forgiven if their Sinnes bee lamented. For the Poyson of Sinne is not like the

Cant. 2. 2.

Aug. Tract  
87. in Ioan.



Aug. Conf.  
12. l. 3. c. 3.

the Poyson of *Tarantula*, It must  
bee cured with Mourning, and  
not with Musicke. Therefore as  
that Holy Bishop spake concer-  
ning *Augustine* before his Con-  
version, *Fieri non potest ut Filius*  
*istarum Lachrymarum pereat*, So  
may it bee spoken concerning  
thee before thy Consolation,  
*Fieri non potest ut in Fluvio ista-*  
*rum Lachrymarum pereas*, It is im-  
possible, that in the Flood of thy  
Teares thou shouldest perish.  
For every Grace and good Gift,  
which no other Mortall Force,  
Favour, or Policy can procure,  
the continued *Teares of Godly*  
*Weeping* are able to obtaine. And  
as it is vndoubtedly true, that he  
never leaveth those that loue  
him, and ever loveth those that  
Weepe with him; So thou shalt  
vndoubtedly finde him Liberall  
about Measure, and Comfortable

table beyond Expectation, nor  
for any Merit of thy Weep-  
ing, but for his owne Mercies  
sake.

## §. 92.

Wherefore, Oh Blessed Saviour,  
thou alone that knowest how little  
account I make of this unworthy  
Service I haue done vnto thee, and  
yet am Confident that thou acceptest  
this poore Mite, because it came of  
thee, that I should haue the least Will  
or Skill to doe it; Bee pleased, I be-  
seech thee by all thy Mercies and  
Merits, to giue me Grace to Weepe  
with thee. And in token of thy  
Grace, Giue me a Flood of Teares,  
that I may poure them forth before  
thee, with Reuerence, bewailing my  
Miseries, and begging thy Suppor-  
tance and Supply. And to this  
effect, Mollifie my Stony Heart, Illu-  
minate my Mystie Minde, Subdue

T

my

my Sensuall Affections. Subdue, O  
 Lord, my Body to my Soule, my  
 Soule unto Reason, my Reason unto  
 Faith, that I may Ioy onely in  
 Weeping with thee, who hast promi-  
 sed to all such Mourners, in thy pre-  
 sence Fulnesse of Ioy, and at thy  
 right hand Pleasures for evermore.  
 AMEN.

GRATIAS TIBI  
 DOMINE IESV.

F F N F S.



## Errata.

### In Epist.

Pag. 4 l. 18, r. Tongues. p. 5 l. vlt. put the first halfe of a Parenthesis before, (Where. & p. 11. l. 5. before (Oū) p. 8. l. 8 r. mete.

### In Lib.

Pag. 1 l. 9. r. vnto man p. 2 l. 8. r. Cure. p. 37. l. 18, r. blended p. 47 l. 7, r. *ungetims*. p. 58. l. 2, r. Νόμος. p. 64. l. 8, r. cause. p. 74. l. 18, r. Where p. 84. l. 10, r. all almost p. 107 l. 1, r. pointed. p. 111. l. 14, r. Oh our. p. 130. l. 1, r. confirmeth. p. 140. l. 16, r. pant out. p. 207. l. 4, r. so farre p. 224 l. 8, r. *indigentium* : *ibid.* l. 10, r. *decimas* p. 238. l. 20, r. *lachrimemus*. p. 257. l. 5, r. Comparing. p. 261. l. 16, blot out (l) p. 252. l. 5, r. and make. p. 296. l. 17, r. 4. p. 297 l. 8, r. *lauersut*. p. 301. l. 19, r. Praising.

### In Sect.

§. 34. iterated p. 90. & 94 §. 46. iterated p. 138. & 143. §. 53. iterated p. 161 & 163. §. 69, r. 64. p. 205. §. 70. iterated p. 233 & 235.

*I Will not accuse the Readers discretion, to tell him of false Points, or smaller Errors : I entreate onely to amend these, and pardon all.*